

AN  
Earnest INVITATION  
to the SACRAMENT



*Printed For L. Phillips and T. Watts in S. Pauls Church yard.*

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*John Phillips*

AN  
EARNEST  
INVITATION  
TO THE  
SACRAMENT  
OF THE  
LORD'S Supper.

WHEREIN

All the *Excuses* that Men ordinarily make for their not Coming to the *Holy Communion* are Answered.

BY  
JOS. GLANVILL,  
Late Minister of BATH.

*The Eighth Edition: with Addition of Prayers, &c.*

L O N D O N,  
Printed for J. Phillips, at the Kings'-  
Arms in S. Paul's Church-Yard; and  
M. Wotton, at the Three Daggers in  
Fleet-street, 1700.





TO THE  
Right Keeverend Father in God,  
**PETER,**  
Lord Bishop of  
**BATH and WELLS.**

My LORD,

**I** Address the first Edition of this little Book to Your Lordship; when You were newly declared Bishop of this Diocess; and what I then writ was to congratulate Your Lordship, and to signify how happy I esteemed this Clergy and People, in such a relation. Your Lordship hath now govern'd several Years among us, and fully answered the Expectations of those that knew You, and the Desires of those that

## The Epistle

did not, in the wisdom and justice of Your managements; so that at this time Acknowledgements are more proper than Congratulations; and particularly, we ought with humble Thankfulness to own Your Lordship's care and zeal for the great Interest of the Church, and Religion that I press in this Discourse, the success of which hath been very encouraging, and particularly in this place, where among about 1100 Communicable Persons, Inhabitants of the Three Parishes within this City, I gave the Sacrament this last Easter to above 800 of them. I pray God to continue, and to increase this number; through his grace and help I hope to give yet a better account of the regularity of this People.

I writ the Discourse for their use,  
and it had gone no further if I could  
have

## Dedicatory.

have got Transcripts enough for them: In defect of such, I committed it to the Press, and understand since, that God hath blest these poor endeavours in divers other places with success, much beyond my Expectations.

I have often thought since of writing other little Manuals, concerning Hearing, Prayer, Meditation, and such like, chiefly for the needs of those of mine own Charge, with reference also to a more publick benefit; but my great and constant business of preaching twice a Week, and attendance every Day, and almost every Hour of it, on the Church, or other services of his People, will not hitherto permit.

These are Times in which our ut-

## The Epistle

most Diligence is necessary, not only for the reducing the Mised on the one hand, but for the exciting the Cold, and Unconcern'd on the other: And 'tis hard to say from which the Church hath suffered more, either the mistakes of Zeal, or the want of it. We, Your Lordships Clergy of this Dioecess, besides the other common Considerations of Duty, and Spiritual Rewards, have the Incentives of Your Lordships Encouragement and Example; and if we are remiss, our negligence will be inexcusable, and our guilt will be aggravated by our Privilege.

My Lord, I pray God give You further success in Your pious endeavours for the Good of this poor, broken, and divided Church, and make all the Ministers of it, faithful, and industri-

## Dedicatory.

*industrious in their great, and most  
honourable Calling; that we may  
gain the favour and approbation of  
God, and then 'tis no matter how  
we are treated, or thought of by per-  
verse and sensual Men. So ever  
prayeth,*

My Lord,

Your Lordship's

Most faithful and

Most obedient Servant,

*Jos. Glanvill,*

A 5

TO



EXHIBIT IV

1. The first of the above mentioned  
documents is a letter from the  
Honorable Secretary of the  
Interior to the Honorable  
Commissioner of the General  
Land Office, dated at  
Washington, D. C., the 1st day  
of May, 1881.

2. The second of the above mentioned

documents is a letter from the

Honorable Secretary of the

Interior to the Honorable



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TO THE  
PEOPLE of my Charge.

*My Dear Neighbours,*

**A**lthough *We* of the publick Ministry cannot expect to do *much* by our Persuasions and Endeavours, in such an Age as this; Yet We ought to persevere in our Work with Courage and Resolution, and not suffer our selves to be overborne by any Difficulties, or Discouragements whatsoever: For Duty belongs to us, but Events unto God, who will reward the Labourers whatever be the Success of their Labours. And as every Minister of Religion ought to be active and resolved in the *Work* and *Patience* of the Gospel; so he shall then best acquit himself in it, when he studies the *proper needs* of the Age, and Place wherein he lives, and accordingly directs his endeavours to provide for them. Now there is  
nothing

## 12 An Earnest Invitation

nothing, that I know, that is wanted more in our Days, than a due sense of the Necessity and Advantages of the *Holy Sacrament of the Lord's Supper*, the general Neglect, not to say Contempt, of which, hath, I am perswaded, been a great and sad Occasion of the Debauchery and Divisions that are amongst us; and I Overily think, that there could not be a more effectual means to reduce us to *Sobriety and Union*, than a frequent and reverend Use of that Divine Institution: From this Persuasion I have earnestly, and often (as you can bear me witness) pressed this great Duty upon your Consciences, and affectionately recommended it to your Practice. I have represented its *Nature* with all possible *Plainness*, and urged its *Necessity* with a *Vigour* in some measure suitable to so great an Occasion: I have told you the *danger* of wilful neglect on the one hand, and the *benefits* of due performance, on the other; but notwithstanding all, there are too many of you, that seem yet insensible, and

to the Lord's Supper. 13

and unconcerned. I have publickly desired those that are either *ignorant* or *dissatisfied*, to accept of my private Help and Instruction, and have offer'd them the utmost of my Assistance for their better Information and Direction. And after all this, I know not what I can do more to serve you in this great Interest of yours, except I put something into your Hands that may be ever with you, and that you may consider on all Occasions. *Publick Teachings*, by word of mouth, are too much looked upon as *customary Exercises*, and on that account they lose their force with *some*; and the greatest part even of the better Auditors cannot keep their Minds so close and intent, to a Discourse *spoken*, as to receive it in its full Evidence and Power; or though the Hearers are never so diligent and careful, our Words are forgotten quickly, and the Affections that they raise, vanish without any considerable effect upon their Wills. For which Reasons I have resolved upon this Course, to cast some of the plain things

## 14 In Earnest Invitation

things I have preach'd concerning the *Holy Sacrament* into Writing ; That those who are unfit for that great Duty by reason of *Ignorance*, may have the properest means of Instruction that I can provide for them always in their Power, and when they please, before their Eyes : And that those that *deprive* themselves of the Benefits of this most excellent Ordinance, by reason of the *Mistakes* of their erring Understandings ; may also have the most suitable help I can give, towards the setting their Minds right, and the reconciling them to their Privilege, and their Duty.

For these purposes, I shall (as my manner is) represent what I have to say, in the most *distinct* and *easy* way I can contrive, avoiding all things that are *hard*, either in *notion* or *expression* ; and strive, as near as is possible, to speak all along to the most ordinary Understandings. For I look upon *plainness* as the best Dress for Truth, and my great Care and Endeavour constantly is, to be *understood* by

## to the Lord's Supper. 15

by *all*, as far as the subject will bear.

In the pursuit of what I intend, I mean, by God's help to proceed in this order.

(1) I shall discourse with all convenient brevity, and plainness, the *Nature and Design of the Lords Supper*. And,

(2) Give the *General Reasons* to inforce the Duty; under which head, I shall apply my self to two sorts of Refusers, *viz.* Those that neglect

(1) On the account of pure *carelessness*, and *stupidity*, and (2) Those that stand off upon the score of *mistakes of Conscience*.

In treating with the former, I shall shew that their obstinate refusal takes off all pretence they can have to Christianity, and puts them into the state of Infidels and Heathens; yea into a worse condition than *that of meer unbelievers*. As to the other sort, *viz.* The *dissatisfied in Conscience*, I shall consider their *Reasons against Communicating* according to the way of our Church, and shew that they are no *justifiable*.

## 16 An Earnest Invitation

*justifiable Grounds*, why they should refuse to join with us in that solemn part of Christian Worship.

### CHAP. II.

I Begin with the *First*, The Nature of the *Lord's Supper*. Concerning *this*, there hath been an infinite diversity of Opinions and Disputes; the Effects of which Differences have been much *Noise*, and many *Tumults*, *Schisms*, and *Wars*, with a vast heap of Mischiefs and Calamities to the Christian World: I shall not therefore trouble you with any thing of needless Controversie, or Notion, on this Argument; but state it so far only, as it relates to *practice*; and I shall take all I have to say about it from the *Word of God*, the best Rule to guide us in the Enquiry. And if *disputing* Men would have been content with *its* Declarations in this matter, all the Trouble and Mischiefs had been avoided. But this  
hath



to the Lord's Supper. 17

hath been the Misery ; some govern their Thoughts of this Holy Institution by corrupt and *novel Traditions*, and others by meer vain and *arbitrary Fancies* ; Yea, Those who have been right in the main, have yet so mingled the plain Truth with *Allusions*, and spoken of it in such a *phantastical*, and *uncertain* Way, that ordinary Understandings have been confounded, and those that are for down-right Sense ; without the mixtures of Imagination, have not been able to tell what to make of *that*, which they heard described in such a fanciful and various Fashion. This particularly hath been my own case ; I had heard men preach so humourfomly, and so diversly about the *Sacrament* ; so much out of their *own* heads, and so *little* out of the *Oracles of God*, That I was quite bewildred and lost, and came at last to that pass, that I *knew nothing* at all of it, which Ignorance, and confusion of Thoughts, was the natural Effect of such Discourses ; For when men once ramble in the way of *phrases*,  
*metaphors*,

## 18. An Earnest Invitation

*metaphors, and conceits, as they lose themselves, so they perfectly dazle and amaze those others whom they should instruct. I therefore betook my self to the plain Expressions of Scripture concerning this matter; in them I found an easie account of the nature and design of this Divine Ordinance. And whither shall we go to enquire after it, but to the words of Institution themselves? These I shall consider first, and then gather together those other Passages of Scripture, which tend to the further explication of it.*

1. The Words of Institution are *Mat. 26. [Take, Eat, This is my Body. v. 26. And drink ye all of it. For this is my Blood of the New Testament, v. 27, 28.]* To which is added in the Gospel of S. Luke [*Do this in Remembrance of me. Luke 22. 19.*] These words I shall severally explain, and then infer from them what is the Nature and Design of the Holy Appointment.

*Take, Eat, This is my Body — And, This is my Blood — Here I take notice, That Body and Blood do,*



## to the Lord's Supper. 19

do not relate to the *Bread and Wine*, but to the *Actions*, *Eat and Drink*, as appears plainly in the

• Original. 'Tis not *this* *Tis*, not *Bread*, and *this Wine*, are *Tr*.  
my *Body and Blood*, but

*The Sacramental eating and drinking of it. In this* Christ's *body and blood*, viz. His *Incarnation and Sufferings* are represented to us. And yet by a Figure, the consecrated Elements may be call'd his *body and blood* also; so the *Form* at the eating the *Paschal Supper* was, *This is the bread of affliction which our Fathers did eat in Egypt*; Not the very same, but a *Memorial* of it, and the *State of Bondage* from which they were delivered. Thus, 1 Cor. 10. 3, 4. *Manna* is called *spiritual bread*, and the *Rock* *spiritual drink*; and that *Rock*, *Christ*: Not that they could possibly be so in the Letter, but they signified that *spiritual food*, and were *Tokens* of *Christ's Presence*. And thus the *Sacramental Bread and Wine* may be call'd his *Body and Blood*, that is, *Figures and Representations* of them; and that,

## 20 An Earnest Invitation

that, not *barely* of his *Sufferings*, but  
(as the \* Father notes) of

\* *Basil.*

all the *Mysteries* of the *In-*  
*carnation* which are *signified* and *in-*  
*cluded*. Thus anciently the *Elements*  
were call'd *Figures*, *Symbols*, *Images*,  
*sensible things* instead of *spiritual*, and  
we know 'tis in common use to call  
the *Picture* by the name of that it re-  
presents, as *this is a Man*, and *that a*  
*Bird* or *Beast*. So that there is no  
ground for the *Doctrine* of *Transub-*  
*stantiation* in these words, as the *Ro-*  
*man Church* pretends. But I wave  
*Disputes*, and come to the next *Ex-*  
*pression* to be consider'd.

[This is the *New Te-*  
\* *Adam.* *stament*, or \* *Covenant* in  
*my Blood*.] viz. The *Sign*  
and *Seal* of the *Covenant* made in his  
*Blood*; a *Covenant* wherein *God* enga-  
ged to bestow on us pardon of *Sin*,  
and *Eternal Life*; and we promise  
*faithful* and *sincere* *Obedience*: Thus  
in the eldest times, *Eating*, and *Drinking*  
were *Covenant Rites*: As we may see  
in the *Compacts* between *Isaac* and  
*Abime-*

## to the Lord's Supper. 21

*Abimilech*, Gen. 26. 30. And between *Jacob* and *Laban*, Gen. 31. 44, 46. So that the Sacrament is not a bare Sign, but 'tis the Seal of God's gracious Covenant made with us in his Son.

[Do this in Remembrance of me.]

It hath always been usual to commemorate, and remember Benefactors and great Mercies by Feasts and Festivals. The Heathens

had their \* Feasts in \* *As aiania*  
Memory of their He- & *aidsia*.  
roes; And the Passover,

a Type of this Supper, was appointed to preserve the Memory of the Israelites deliverance out of Egypt, Exod. 12. 14. The Lamb was eaten with bitter herbs, to commemorate the bitterness of their Servitude; the Red Wine was a Remembrance of their Blood which Pharaoh split; and the unleavened bread, to remember them, that they carried such out of Egypt at their Departure: And thus our blessed Saviour hath appointed this Holy Rise, to imprint upon us the memory of what he hath done and suffered for us,  
that

## 22 An Earnest Invitation

that we might not forget our Deliverance by him from a Bondage greater than Egyptian.

And now from these main Passages thus explain'd, 'tis easie to infer, That

The Sacrament of the Lord's Supper is a Memorial Feast, appointed for a solemn Remembrance of Christ our Lord; and a Seal of the Covenant that God hath made with us in him.

Two things then it is principally design'd for, (1) to Remember us of our Lord and Saviour, and (2) to be a Seal of the Covenant of Grace. Of each briefly.

(1) 'Tis for a Remembrance not only of his Person, or only of his Sufferings, or any other particular part of his Ministry; but we are by it required *thankfully and affectionately* to call to mind, *All* that he hath done, and *all* that he hath suffered; His Life, Doctrine, and Laws: His Passion, Resurrection, and Ascension; His Victory over Sin, Death, and Hell; and the gracious Covenant that God hath made with

## to the Lord's Supper. 23

with us through him: *These* are all included in his *Body and Blood*, (as I intimated before) of which the Holy Sacrament is a *Sign*, and *Memorial*: And the Remembrance of *these*, which we are called to by the *Divine Institution*, is not *only* some *slight* and *passing* Thoughts, but a *solemn* and most *serious* fixing of them upon our Minds, in order to the inflaming of our Affections with Love, and our Wills with Resolution, that we may live answerably to that excellent Religion of the Holy Jesus which we profess.

(2.) 'Tis the *Seal* of a *Covenant*, [*The New Testament in my Blood.*] The *Covenant* is, That God will give pardon of Sin, and *Eternal Life*; upon the *Conditions* of *Faith* and *Repentance*. This *He seals* to us in the *Sacrament*, and assures us, that he, for *his* part, will make good *his Promises*; and we on *ours* seal, that we will endeavour to perform the *Conditions*. So that the *Lord's Supper* is a *Sacrament* by which we *confirm* those *Engagements* we are entered into at *Baptism*. Then our *Sureties*

## 24 In Earnest Invitation

*ties* undertook for us, that we should be faithful in the Covenant; and in *this* Holy Ordinance we take all those Obligations upon *our selves*, and in *our own* Persons promise to act according to them.

This plainly, and in short, is the *Nature and Design* of the *Holy Sacrament*, concerning which there are some other Expressions in Scripture, which I shall consider briefly, in order to the further Explication of the Sacred Mystery. The chief are *these*.

'Tis called (1) *The Cup of blessing*, 1 Cor. 10. 16. (2) *The Communion of the Body and Blood of Christ*, 1 Cor. 10. 16. And in the Duty 'tis said (3) *That we shew the Lord's Death*, 1 Cor. 11. 26.

(1) *The Cup of Blessing, viz. Of Praise and Thanksgiving.* Our Saviour *Mat. 26. gave Thanks* when he took the Cup. The Jews used to conclude their *Paschal* Supper with a Cup of Wine, at which time they sung an Hymn, and therefore called it the  
Cup



## to the Lord's Supper. 23

Cup of Praising and  
 \* Blessing. And the Hea-  
 then also after their  
 Feasts had their \* Cups  
 of Praise to their Gods;  
 which some take to  
 be the Cup of Devils  
 mention'd by the Apostle, 1 Cor. 10.  
 21. So that by this we are taught to  
 remember our Lord at his Table,  
 with praise and grateful acknowledg-  
 ments: And therefore the Ancients  
 from hence call'd the Lord's Supper,  
 the Holy Eucharist, namely, a Feast  
 of Thanksgiving, and the Solemnity  
 was always attended with an Hymn  
 of Praise.

\* Ποτήριον  
 ὑμνήσεως  
 εὐλογίας.

\* Ἀγαθὸν  
 δαίμων, &  
 δὲς παντός.

( 2 ) Communion  
 (or \* Communication) \* Κοινωνία.  
 of the Body and Blood  
 of Christ, viz. The Sacrament is a  
 Sacred Rite, in which God communi-  
 cates and imparts to all worthy Re-  
 ceivers, the Benefits of Christ's Incar-  
 nation and Sufferings. He doth then  
 ratifie, confirm, and solemnly exhibit  
 B them,

## 26 An Earnest Invitation

them, to those that duly attend upon that Divine Appointment.

(3) [As often as ye eat——  
ye do shew the Lord's death] viz. (1) Declare unto men, with joy and glorying, that we believe he *died* for *such* purposes, and that he hath procured inestimable *benefits* for us by his Death. That therefore we will adhere, and stick unto him; and that neither *death*, nor *life* shall separate us from the Love of God in Christ Jesus our Lord. And (2) Imports our shewing and declaring *this* also unto God, and pleading it with him for his *pardon*, and his *grace*, for the sake of that meritorious Passion which we set forth, and commemorate. These Passages fall under the account I have before given of the Ordinance, and shew *how* we are to Remember our Lord in it, and *what* we may expect in so doing.

Thus briefly of the *Nature* and *Design* of the Sacrament. I might have run the matter into a large Discourse, but I resolve on brevity. In what I have said, you will find all things that  
are



## to the Lord's Supper. 27

are *necessary* and *essential* to the Ordinance ; For the *nicities* and *disputes* that are about it, you need not trouble your selves with them ; But so much of it as I have represented (I mean in the substance of the particulars) 'tis fit you should know : And therefore I intreat you, especially those of the more ordinary understandings, to return back and fix your Thoughts a while upon those Periods ; and read them over and over again, till you have a *clear* and *distinct* apprehension of the Subject they explain. I know the Thoughts of most are very *confused*, and much in the *dark* about it, and while they are *so*, they cannot demean themselves as they ought in the performance of the Duty, nor receive those Benefits that otherwise they might from it. I beseech you therefore not to content your selves with a *single*, and *running* reading ; Many Divine Truths will not enter into our minds at *first* sight ; or if they do, they are gone as soon as they are received : Though they are never so *plainly* ex-

## 28 An Earnest Invitation

prest, yet they many times *seem dark*, till we look again; or though they strike our Minds fully, yet they pass out of Memory, except we reflect, and think them over; I hope therefore you will do your selves this right; And I thus urge you to Consideration of my Accounts, not as if I fancied I had made any *discoveries* in them, which were not made before; (No, *These* are known things among the intelligent sort of Christians) But I do it, because I speak to the *meaner*, and *less improved* Understandings. And perhaps from the Representation of the Affair which I have given, the *others* also may receive the Advantage of a clearer Order and Method to their Thoughts, and be delivered from many *unnecessary* and *uncertain notions* that they have imagined to be of great Consequence to be believed and known, when either they are not true, or not considerable.

CH AP.

C H A P. III.

I Come now to the main thing I design, *viz.* (II) To *urge* this great Duty which I have thus explain'd, and to do what I can to perswade you to the conscientious practice of it. Now there are two things that commonly oblige men to action, namely, Considerations of Duty, and of Interest. And there are *both* here in the highest degree, to engage us. I shall discourse of each.

(1) We have the Motive, and Reason of Duty, and Duty in *such* Circumstances, as have the greatest Obligation in them. A LORD, who hath all *right* to our Obedience both by *nature*, and by *dear purchase*, hath *commanded* us to do this. And, A SAV-  
OUR, who hath rescued us from the Jaws of Hell and Death, and hath procured for us endless life and glory; hath *required* it of us. Here is the *Authority of just Power*, and the *Obliga-*

### 30 An Earnest Invitation

tion of *astounding Love*. We are bound by the *submission* we owe a *Sovereign Lord*, and by the *gratitude* we owe an *adorable Benefactor*. The *Son of God*, the *King of both the Worlds*, the *Redeemer of Men*, 'tis He that *commands*, and his *Commandments* are not *grievous*; had he put upon our necks a yoke heavier than the *Jewish Ceremonies*, had he injoin'd a greater number of *costly and laborious Rites* than those, and required so many of such services from us, as would have taken up all our *time*, and employed all our *strength*, and wearied all our *powers*; Yet these we ought to have observed without *repining*, and thought all but *small Homage* to his *Greatness*, and *small acknowledgement* of his *Love*. All these had been *nothing* in compare with what he hath done for us *freely* without *Merit* or *Obligation*; *Nothing*, to his leaving the *Bosom of the Father*, and the *Glories of the upper World*, and the *Hallelujahs of the Blessed*; *Nothing*, to his descending to a *World of Infamy and woe*; *Nothing*, to his suffering

## to the Lord's Supper. 31

suffering the scorns and contradictions of Sinners, the death of the Cross, and the wrath of God : So that we had been wretchedly ungrateful should we have stuck at any of *these*, or as much as *murmured* at them : But our Lord hath not given us any such trial of our Love, and Obedience ; He hath deliver'd the World from the Yoke of Ceremonial Bondage ; And (besides *Baptism*) hath appointed but *this one Rite* for us to observe ; A Rite, that is neither *troublesome*, nor *costly*, *tedious*, nor *laborious*. And what Prodigies of Baseness shall we make our selves, if we refuse to take notice of this his *gracious* Institution ? With what face can we look up and call our selves by his name ? How shamefully are we upbraided by the practice of *these* we count *barbarous* ? Let us look abroad into the World and consider the most *beastish* Idolaters : They will cut their beloved *flesh*, and *burn* their dearest Children, and sometimes suffer themselves to be *crush'd to death* by the Carriages that bear their *Idols*, be-  
B. 4. cause

### 32 An Earnest Invitation

cause their *Infernal* Gods require, and are pleased with such Testimonies of their Homage: Hath the *Devil* such *obsequious* Servants? Are those *Cruel Rites*, which he appoints, observed with so much Duty? Will those poor Wretches do, and suffer any thing, rather than displease their *ugly Deities*? And are we *Christians*, Professed Servants of the Son of God, our Sovereign and Redeemer, and do we neglect *this* his main, just, and gracious Appointment? Is *this* too much to do for him? And do we owe him so much less than *Cannibals* do their *Idols*? Certainly those men of the *Desart*, those *wild Savages* of the Woods, shall rise up in judgment with such a *Generation* of pretending *Christians*, and shall condemn it. Methinks their *diligence* and *exactness* in those hard and painful Services, should cover us with blushing and confusion, at our carelessness and neglect of the easie Duty our Lord requires from us: And we shall see great Reason to be ashamed of our Omissions; if we consider,

That



## to the Lord's Supper. 33

That our Blessed Redeemer had lived a Life of *poverty* and *dishonour* for our sakes: He had instructed us in the Way of Happiness by his excellent *Doctrine* and *Precepts*, and had gone before us in an incomparable *Example*; And now he was just about to *complete* his *Love*, by *offering* himself unto *Death*, to deliver us from it, and thereby to give an Instance of the most amazing goodness that ever was: At *this time* he enjoins his Disciples to do something in *Remembrance* of him. And Lord! What is *sufficient* to be done in Memory of such *Love*? Had he required the dearest of our Blood, and the *choicest* of our *substance* to be offered to him in Acknowledgement, should we have thought *such demands unreasonable*? Would ordinary Ingenuity have scrupled to make those Sacrifices for such Kindness? But he calls not for *these*, He looks for no *first-born* of our *Bodies*, nor *chief* of our *Flocks*; No, He appoints only a *Feast of Memorial*, and commands us to remember his *Love* in *that*: And

### 34 An Earnest Invitation

shall we not observe him in so *small a manner*? Hath he not *deserved* to be *remembered* by us, or do we know any *better way*, to signify our Remembrance of him, than *that* which himself hath prescribed? Should we not do as much as *this*, at the Request of an *ordinary* dying Friend? And is not the *greatest* and the *best* that ever Creatures had, worthy of such a *Testimony* of *Affection* from us? I am sure there is no one can be so brutish as to deny the *justness* of the *Duty*, and methinks none should be so unworthy as to refuse *Compliance* with it. I beseech you therefore, if the *Considerations* of *Duty* can do any thing with you: If there be any *Obligation* in the *highest Authority*, if there be any *Allurement* in the *sweetest Love*; if your profession of *subjection* to *Christ* be not only a *Complement*, and if he have any real interest in your Souls, give this proof then of your *being in earnest*; that which you would be *thought*; refuse no more of his *Invitations*, neglect no more of his *Calls*; consider the *expressness* of his  
Com-



## to the LORD'S Supper. 35

Command, and that *this* Law is peculiarly his: His in such a sense as (*Baptism* excepted) *no other Law is*. For his other Injunctions are but *Enforcements* of the Laws that God hath written in the *Old Scriptures*, and in our Hearts; but this is his own proper Commandment; by obeying him in *this*, we particularly own him as our *Law-giver*, and by refusing we *renounce* him.

But if the *Considerations* of Duty should not prove so powerful with you, there are others which generally use to be of more force, namely, *those* taken from our *Interest*. And here,

(II) I desire you to consider the great *Benefits* that a worthy Communicant receives from the Holy Sacrament. *This* is not a meer barren Ceremony, or unprofitable Rite, but an Instrument and Means to produce and to convey unspeakable Blessings to us. Here we receive,

( 1 ) *Confirmation* of our Faith: All habits are increas'd by being exercised. And this Ordinance requires great ex-  
ercises.

### 36 An Earnest Ambitation

*ercises of the Grace of Faith*: For here we make a *solemn* Declaration of it, and thereby bind it stronger upon our Souls. And to the exercise of this *Divine Grace*, and the sincere and publick profession of it, there is no doubt but God will super-add his special aid and blessing, that out of *weakness it may be made strong*. So that if your Faith be *weak and trembling*, if you are perplex'd with Vexations, Doubts, and Temptations to unbelief, apply yourselves to this holy Ordinance as to the proper remedy. *Declare your Faith, and pray for more*. If you *believe*, God will help your *unbelief*, Mark 9. 25.

(2) Our *Repentance* will be heightened by our due Communicating at the Lord's Table, and that in respect of all its great Acts, *viz.* 1. *Sense and Sorrow for Sin*. 2. *Confession of it*; and 3. *Aversation from it*. For the first.

(1) The *evil of Sin* is never so well discerned as in its effects. It is *sweet in the mouth*, but *bitter in the belly*: And there is no greater evidence of its *vileness*

## to the Lord's Supper. 37

ness and malignity, than that we have in the sufferings of our Lord, which are set before us in the holy Sacrament. And certainly Sin must needs be an *accursed* thing (saith the considering Communicant) That the *blessed Jesus* must thus be made a *Curse* for it; that is doubtless a mighty evil, that cannot be expiated but by the Blood of God: And Sin, without question, hath unspeakable malignity in it, since it laid such a load of Wrath upon the Shoulders of Omnipotence, as made him complain, and sweat, and groan, and die. The good man hath never such a sense of the evil of sin, as when he is awakened by the *signs* and *images* of Christ's *Sufferings*, and when he sees it writ in *Characters* of *Blood*. Besides the *baseness* and *ingratitude* of Sin is made evident in all the Representations of the Divine Love which we have at the Lord's Table: We see *there*, that it is an abuse of the greatest and most tender Goodness, and there is nothing that more affects ingenuous Souls, than the Sense of such unworthiness,

### 38 An Earnest Invitation

thiness, and this will beget the *liveliest* and most *kindly* sorrow. *They shall look upon me whom they have pierced, and they shall mourn*, Zech. 12. 10. The *tenderest* grief ariseth from the Apprehension of *abused Goodness*: And the more ingenuous Spirits are sooner brought to be troubled for their Sins by a sense of *Mercy* than of *Terrors*. Now there is nothing that gives a truer or greater Representation of *Divine Grace and Kindness*, than the *Holy Sacrament*, and therefore *this* is a very effectual means to beget and increase a *penitential sense* and *sorrow* for Sin. And upon this,

( 2 ) Follows *Confession*, which is one Expression of *these*: The apprehension of an *angry Majesty* drives a Sinner to Desperation, and prevents his Confession. When the Lord asks the Man in the Gospel with some severity, *How camest thou hither, not having a Wedding Garment?* He was *speechless*. Terrors beget stupifying Fear, which stops the mouth, and damns up all the passages to, and from the

## to the Lord's Supper. 39

the Soul, whereas the Discoveries of Goodness and Mercy open the Heart, and melt the Seal upon the Lips : They invite Supplications, and beget Confessions, and therefore the *Sacrament*, which is a *Memorial* of the greatest, sweetest, and freest Mercy, tends in the nature of it to the producing humble Confessions and Acknowledgments : And it doth it likewise,

(3) As to the *Aversion* of Repentance by the same way. The top and perfection of Repentance is to turn from our evil ways ; God invites his People to this, by the Argument that is most powerfully pressed upon us in the *Sacrament*, namely, *That of his pardoning mercy and kindness. Return thou backsliding Israel,—and I will not cause mine anger to fall upon you, Jer. 3. 12.* His readiness to pardon is the great Motive to return, and the *Sacrament* is the Seal of the Covenant of Pardon. Despair of Mercy keeps Men on in a sinful course. *Thou saist there is no hope,* say they in the Prophet, *Jer. 2. 25.* They thought their case desperate,

## 40 An Earnest Invitation

rate, and it follows, *I have loved. strangers and after them will I go.* The Devils persist irreclaimably in their hatred of God and Goodness, because the unalterable Sentence is past upon them: And if men come once to quit their Hopes of Happiness, they will also in a short time quit the thoughts of God and Virtue, and give themselves up to the Swing of their Appetites and Inclinations. Whereas on the other side, *Hope* is the great *Encouragement* and *Spring* of *Endeavour*, and where *this* is enlivened by a *full* and *quick* Sense of pardoning Goodness, that Soul will feel a *mighty Motive* to reform and turn from Sin. Now the *Sacrament* is the *Seal* of *that Covenant* which assures us of *Grace* and *Pardon*, and the firmest Ground of our best hopes, and most glorious Expectations. Thus the *Grace of Repentance* receives increase in *all* its *Exercises*, from this *Divine Institution*: And so doth,

(3) That other most excellent Grace, *Love*, both as it relates, 1. to  
God,



## to the Lord's Supper. 41

God, and 2. to our Neighbour.

(1) In the *Holy Sacrament* the *Mysteries* of *Divine Love* are unfolded in all their *Circumstances* of *Wonder*. There we see *pardoning*, *redeeming*, *bleeding*, *dying Love*: *Love*, suffering for all our *sakes*; and *Love* procuring all things for our *Interests*; *Love* descending to the *Grave* and *Hell*, and *Love* triumphing over both: *Love* leading *Captivity captive*, and obtaining gifts for men, *Light*, *Life*, and a glorious *Immortality*. *Such Love*, and *Love* beyond what we can say, and beyond what we can think, is represented at the *Holy Sacrament*, and this must needs fire every Soul that is not as cold as the *Earth*, and as dead as the *Grave*. *Love* begets love, and one *Flame* kindles another. And if we think of this *Love*, and consider it as we ought when we come to the entertainment of *Love*, this would excite our *Affections*, and turn our Souls into holy *Flames*, and so our *dead Powers* will *live*, and our dull sleepy *Affections* will awake into new spirit and vigour :

## 42 An Earnest Invitation

vigour : We shall live by Love, and act by Love till we are received into the earnest Embraces of Love, and swallowed up in that immense Ocean of Love. Now *Love* is the *best* and most *pleasing* of all our *passions* ; and *Love* to God is the *best* and most *pleasant* of all *loves* : A *Love* free from those Tortures and Disquiets, that shame, and those griefs that are produced by absence and uncertainties, loss and guilt when this Passion is placed upon other Objects. This Love is the Fountain of Delight, and the Spring of Action that sweetens our Troubles, and stirs up our Endeavours ; that makes Duty agreeable, and Difficulties easie, that is a *present* Heaven, and the fore-taste of a *greater*. This also,

(2) Tends to the encreasing our Love one to another. It is a *Feast* of Love at our *Father's House*, and our *Lord's Table*. The *Guests* are *Brethren*, and professing *Children of Love*. Here are all the Engagements to love set before us : The *Love* of our *Lord*, and

## to the Lord's Supper. 43

and his exprefs Commandment, *Joh.*  
13. 34. The *Relations* we stand in to  
God, and to one another. We cannot  
well chuse but *pity* our *Brothers Infir-*  
*mities*, and *pardon* each others *fautes*,  
when we see how much God hath pi-  
tied our *Miseries*, and how *graciously* he  
hath *pardoned* our *Offences*. Our Ani-  
mosities will be abated, and our  
thoughts of Malice and Revenge will  
die. Our Indifferences will be *kind-*  
*ness*, and our Kindness *love*, when we  
consider the inexpressible *Love* of our  
*common Lord*, and the blessed effects of  
that *love*: *Reconciliation* made, *Happi-*  
*ness* procured, and *Sin*, and *Death*, and  
*Hell* conquered. A Sense of *these* will  
swallow up all our little *picks* and *dis-*  
*pleasures*, and so fill us with the  
thoughts of *Gratitude* and *Love*, that  
we shall forget our *Enmities*, and im-  
brace our *Enemies*, and shed abroad  
our kindness upon all about us, yea and  
extend it to all the World in *prayers*  
and *good wishes*. And now, this *Spirit*  
of *Charity* is a most *divine temper*, and  
a great happiness: 'Tis a *sweet*, *se-*  
*rene*,

#### 44 An Earnest Invitation

*rene and pleasant thing, a Reward to it self, if there were no other: Whereas Envy and Malice, and all the degrees of them are an Hell, and Torment to the Soul; they are great Sins and their own Punishment: And a right use of the Holy Sacrament will abate, and remove these, and therein also administer blessed and unspeakable Advantages to us.*

(4) *Our Hopes are nobly advanced and strengthened by this Ordinance: When the good man considers the Justice and Holiness of God, and the perfection of his Law; and then takes a view of his own sinfulness, and innumerable imperfections: His Spirits fail, and his Hope is giving up the Ghost; he sinks into Trouble, and almost into the Regions of Despair: Now all the Relief that a man can have in such a state, is to be drawn from God's Covenant to pardon sin, and to accept of Faith and Repentance instead of Perfection. This is the Tenour of the Gospel, and the Foundation of our Hopes! and this Covenant is sealed and assured to us*  
at

## to the Lord's Supper. 45

at the *Sacrament*; so that thence the *fainting Soul* may derive *like and quickning*. And when the drooping Christian comes from seeing God, putting his *Seal* to his *Pardon*, and to the *Promises* made him of *Eternal Life*; his *Hopes* recover, and his *Spirits* return unto him, his *Soul* leaps for joy, and all his *Powers* are full of *Content* and *Pleasure*. And over and above *this*, God is pleased at *such times especially* to vouchsafe more abundant *Manifestations* of himself to the *Soul*, sealing his love upon it, and giving it so much assurance as may deliver it from its unreasonable doubts, and suspicions, and make it in part partaker of our Master's joy. But this will be a Particular by it self. Therefore;

(5) The *Holy Sacrament* is an excellent means to heighten a Christians Joy and Comfort. For there we are in a special exercise of our Graces, and by them are prepared for Divine Peace and Pleasure: that peace of God, which passeth all Understanding, Phil. 4. 7. And this is something more than that content

## 46 An Earnest Invitation

tent that naturally ariseth upon, and results from the Actions of Holiness and Vertue, and is superadded by the nearer Applications of the Spirit of God to the Soul: This Pleasure and Satisfaction God is always willing to bestow upon us, but we by our Sins indispose our selves for it, and it is not to be given out but to *prepared Souls*: And now according to the *greater or less degrees* of our *preparations*, and exercise of our *Graces*, we shall have *more or less* of this *spiritual joy* and *satisfaction* in our Communions. But besides the joy which is *special* and *extraordinary*, the Ordinance in its own nature tends to *delight* and *pleasure*. We had rais'd Storms and Tempests by our Sins, and provoked him whom we can neither resist nor avoid: His Countenance was full of dread and terrors, and Death and Hell stood ready for the Command to seize upon us: And must it not needs fill those with joy and transport, that were just now in this dreadful state, when they shall see the Heavens cleared, and the Storms gone,



## to the Lord's Supper. 47

gone, to behold smiles and love in the face of the offended Majesty ; to be assured that he is *reconciled*, and his Arms are open to receive us: That *Hell* and *Death* are destroyed, and *Life* and *Happiness* procured for us? All these are set before us in the Holy Sacrament, and did we use it as we ought, our Souls would be transported with joy, and we should have a delightful foretaste of the happiness and triumph of the Blessed, and all our Lives would be *Anthems* of *Praise* and *Acclamation* to the adorable Author and Procurer of our Blessings. And this,

(6) Is another happy Advantage we derive, or may do, from the Holy Sacrament, *viz.* That it heightens and spirits our *Gratitude* and *Praises*, *Praise* and *Acknowledgments* of *Divine Favours*, are all the Return we can make for them ; and we are to offer up these *Sacrifices* for our selves, and all the other Creatures. But the *Commonness* of our Mercies takes away the *sense* of them, and we pass them over with *slight* and *customary* *Acknowledgments*:

## 48 An Earnest Invitation

ments : This ordinarily is our course, and 'tis a very disingenuous and ungrateful Carriage to the bountiful Author of our Beings and Blessings : But now at the Holy Sacrament, *Divine Favours* are particularly and solemnly represented, our remembrance awakened, and our Affections excited; and the devout Soul pours it self forth into Holy Eucharist, and Thanksgiving, *The Heart is full*, and the *Mouth flows*; all the *Powers rejoice*, and in rejoicing break forth into *Songs of Praise*: And so begins that *blessed Employment*, which shall be the *Work and Happiness of Heaven*.

Thus we shall receive *Increase* to our *Graces* and our *Comforts*, from the frequent and due use of the *Holy Sacrament*, and all other *spiritual Advantages* are contained under *these*. And as by *these particulars* we may encourage our selves to our *Duty*, so in them likewise we may see how we are to *demean* our selves in the discharge of it : *What acts* we are to *exercise*, and by *what considerations* we may stir up  
our

## to the Lord's Supper. 49

our *Graces*, inflame our *Affections*, and strengthen our *Resolutions*.

And now the *Benefits* that I have represented to encourage and invite you to the *holy Sacrament*, do not only concern the *thorow* and *grown Christian*, but even *all* that own the *Profession* of *Christ's Religion*, and have not renounced their *Baptismal Engagements* by *lewdness* and *impiety*: For such have *some degrees* of *Faith*, *Love*, *Repentance*, and other *Virtues*: But the *unhappiness* is, that *these*, in the most, are very low, imperfect, and in a degree that will not secure their *Condition*: *These Graces* must be advanced to *nobler measures*, and to *such degrees*, as may prevail over the *contrary habits* and *dispositions*: Till the matter comes to this, we are under the *Law*, and a *spirit of bondage*; in a *condition of impotency* and *weakness*, and not arrived to the *glorious Liberty and Power* of the *Sons of God*. This, all that profess the *Christian Faith* and *Hopes*, ought to aim at, and endeavour after; and the *Sacrament* is the most proper and likely means

## 50 An Earnest Invitation

for the advancing of our *imperfect graces* to that noble height. So that all professing Christians are concerned in the Duty, and capable of the Benefits. And to all those that have *such thoughts, and such desires, the Considerations* I have presented will be of moment. But for the rest that are *careless and unconcern'd, dead to such Spiritual Motives, and stupidly careless* of the duty and the privileges that attend it, they are not Christians, but do as much as in them lies, to renounce their Religion, and to put themselves into the Condition of Heathens and professed Infidels. This is that I come next to discourse.

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## CHAP. IV.

**A**FTER all my Perswasions, and more earnest Endeavours, I have too much cause to think, that some among you neglect the Holy Ordinance, not for any reason that they have,

## to the World's Supper. 32

have, or can as much as prefer, but from their *brutish stupidity* and *unconcernment*. They care not for these things. The *Masters of Religion* and another *World* can do nothing with them; such *considerations* are not far, but pass over their souls without making any impressions on them. And now, as for *Jews*, I am come to shew, That they *disown Christ*, and his *Religion*, and are by no means to be reckoned into the number of *Christians*. This I prove by the following Particulars.

First, They renounce a main Article of the *Greek*, viz. *The Communion of Saints*, their *Communion* with *Christ*, and their *Communion* with one another.

(1) *Christ* invites us to his *Table*, and provides a *spiritual entertainment* for us; and in that there is a *solemn* and *special intercourse* between *him* and his *Church*, which on our part consists in the *exercise* of our *Graces*; and on his, in the *Benefits* and *Blessings* he bestows. He invites us to come and to

## 52 An Earnest Invitation

meet him there, to enjoy *spiritual Correspondance* and *Communion* with him. And now, wilfully to refuse the Invitation, is to signifie our contempt of the *Holy Jesus*; and so declare that we care not for any nearness of Correspondence with him. And such Neglecters in effect say, that they love the converse and communion of their vain and vicious Company: That they can spend their time pleasantly in their Conversation upon an Ale-bench, or place of Idleness, or Debauches: But for *Christ Jesus* they like not his company, and care not for any intimacy of acquaintance with him. This is the direct Language of such Practices, and Neglects; and what kind of Christians are such as these?

(2) They renounce the Communion of Saints one among another. The holy Sacrament is the Feast of Charity and Christian Love, and there our Affections are united to God, and to our Brethren. There we profess to be of one Body, one Society, and to be all Members one of another. So that those who neglect



## to the Lord's Supper. 53

neglect and refuse this holy Symbol of Love, break off from the Society of Christians, and declare they will have nothing to do with them, as far as they are concerned in that Name and Relation: That they will not be of the flock and number that Christ calls His; but would rather have their Lot with the World, and Herd of Mankind, who are Strangers to the Covenant of Promise, without hope, and without God in the World, Ephes. 2. 12. That they value not their Privileges, nor care for their hopes. This is the meaning of their neglect, and such Christians are the wilful Refusers.

(2) They renounce their Baptism. This is the Sacrament of Entrance into Christianity, and here Engagements are laid upon us without our knowledge or consent. At the Sacrament of the Lord's Supper we solemnly engage and take those Obligations upon our selves. If we refuse to do this, we withdraw our consent from what was done in our stead; we make our Baptism void, and put our selves into the state of Infidels

## 54 An Earnest Invitation

and Heathens. The Indians were by the Spaniards driven to Baptism in droves like Cattle to the Water, without knowing what it meant, or what they did in it. Were these Christians by Virtue of such a Baptism? Especially, is there any reason to think those of them such, who as soon as they were free, made open declarations against it. And are those among us Christians, who were signed with that Religion when they could not help it? and profess against it by their Actions and Neglects, as soon as they are in capacity to do it? who disown it when they are solemnly called to put their Seal, and to declare their Allowance and Approbation. Their Sureties engaged for them, that they should believe the Christian Faith, keep God's Commandments, and renounce the World, the Flesh, and the Devil; But say those by their practice, what had they to do to undertake such things for us? We will stand to no such Engagements: We are call'd on to make this good our selves in Person at the other Sacrament,

## to the Lord's Supper. 55

ment, or by our neglects to declare it void: But we will not ty our selves, or own any such Engagements upon us: we will leave our selves at large to believe what we please, and to practise what we fantasie, and to gratifie and worship as long as we think fit, the World, the Devil, and the Flesh, our Friends and dearest Correspondents. All this likewise is plainly signified in the neglect of the Holy Sacrament; and therefore certainly such are no better Christians than the wild Men of *America*: Which will further appear, if we consider,

(3) That by it they deny the very *profession* of *Christ Jesus*; They will not so much as claim nor pretend to him, in any *solemn significant* way. To say that we are *Christians*, and now and then to hear a *Sermon*, these are not *profession* enough: They are but cold *declarations* of our *Opinion*, no good *significations* of our *Faith*. The right *profession* of *Christianity* is made, by our presenting our selves at the Lord's Table, and owning our *Faith* there,

## 56 An Earnest Invitation

that is a solemn and publick confession and acknowledgment. To hear Sermons is too often but curiosity or custom, to say we are of the Christian Religion, is but a declaring in what way we have been brought up; and meer *Education Faith* is but a faint un-signifying thing; it is but Opinion, and a low degree of assent. 'Tis true, a man may be a *Formalist* and an *Hypocrite* when he comes to the Lord's Table, as well as in other lower significations of his Religion. But however he makes a *profession*, and *that* which is *proper* and *solemn*: Whereas the *wilfully negligent*, refuse to make any due Confession of Christ and his Religion: *They openly deny him before men, and such he will deny before his Father which is in Heaven, Matt. 10. 33.* To withdraw from the *Profession* of *Christianity* in times of *difficulty* and *persecution* is a great sin; but 'tis such a one as admits of some *extenuation* from the *frailty* of *humane nature*, and the *temptations* of *fear* and *self-love*: But to *deny* the *profession* of *Christ* in times of

to the Lords Supper. 57

of Liberty and Encouragement, this is an affront to the Holy Jesus, for which there is no shadow of excuse, and must arise from contempt, and a confessed neglect of him. Such persons publish to the World, that they own nothing of Religion, but count it a Disparagement to be thought any way concern'd for it. And so are by no means to be accounted Christians. Further,

(4) Their refusal and neglect is a quitting and renouncing the whole Covenant that God hath made with Sinners in his Son. The Covenant on God's part offers Grace and Glory, and on ours, it binds to Faith and sincere Obedience. We are called to the Sacrament to see God confirming what he hath promised, and assuring us to make good what concerns him: On the other side, we are to present our selves there, to profess our readiness and resolution, to perform our part, to keep the terms to which we were engaged, and upon which we expect the promised Blessings. Now if we wilfully refuse this Confirmation, we with-

## 58 In Earnest Invitation

draw our selves from the *Covenant*, and declare that *Grace* and *Glory*, are things that we neither *care for*, nor expect; and that we will not tie our selves to any *Faith* or *Homage*; but would be as free as we can to follow the *Devil* and our *Lusts*; and so are very far from being *Christians*.

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## CHAPTER V.

**I** Have thus briefly shewn you what is signified and implied in the neglect of the *Holy Sacrament*. Many of you that are guilty of this sin, would I suppose be loth openly, and in words, to renounce *Christ* and his *Religion*; and yet while you continue in this obstinate; dangerous neglect, you do it as fully as if your *Tongues* declared against that *Name* and *Profession*. And I think when any such as these turn *Papists*, *Turks*, or *Jews*, they do but change to some shew of *Religion*, from none at all. So that it is no real disparagement,



## to the Lords Supper: 59

ragement, or loss to our Church, when those Infidels declare in *words*, what before they sufficiently signified by their *practice*. *They go out from us, because they were never of us, 1 John 2. 19.* They do not *change* their Religion, for they had never any before which they might exchange.

This, Sirs, in serious truth, is, the condition of those that *wilfully* refuse and neglect the Duty of *Holy Communion*: And methinks it should make each tremble to consider, that they live in a *protest* and *impudent* contempt of God. You pity *Heathens* and ignorant *Americans*; but there is work enough for your pity at home, and their Condition certainly is not worse than the Condition of those careless negligent Sinners among our selves. Yea, the Apostle tells us, That 'tis better never to have known the way of truth; than after we have known it to turn away from the Holy Commandment, 2 Pet. 2. 21. And our Saviour saith, It shall be more tolerable for the dark Tyre and Sidon at judgment, than for the enlight'ned Capern-

## 60 An Earnest Invitation

Capernaum and Bethsaida, *Matt. 11. 22.* We think their condition dreadful that say, *there is no God*, and no doubt it is *so*: And certainly *their state is not less deplorable*, That acknowledge *there is a God*, but *despise him*, and carry the matter *so*, as if in *good earnest*, there were *no such Being*. To live at large without the serious profession of *some Religion* is *brutish and unnatural*: And such *Savages* deserve not to continue in the Societies of *Men*, but are fitter to range among the wild Beasts of the Woods: Such are those among us, that never make any solemn profession of any *Religion*, by any *Act* of their own: They have no *Religion*, but that of their *Climate*, which they neither understand nor mind: They are *Christians* by the *Christianity* of others; (*viz.* the *general Profession* of their *Country*) or they are none at all; and if they live and die in this condition, *wild Men* and *Cannibals* will at the last be in a *better state* than they.

And now, *Sirs*, Reason for this *carelessness* and *dangerous neglect*, I am sure  
you

## to the Lord's Supper. 61

you have none ; nor do the sort I am now dealing with, pretend *Scruples of Conscience*. But some *excuses* there are, (which you know are but *vain*) that you use upon occasion, to take off the edge of reproof, and to seem justified in the sight of Men.

Thus they that were invited to the Supper in the Parable, Luke 14. 18. made *Excuses* ; One had *bought Ground*, and he must see it ; a second had *bought Oxen*, and he must *try them* ; and a third had *married a Wife*, and could not come. None of these *pretences* had any good reason in them ; they were *something* to say, and had a little colour, but they were not the *Causes* of their not coming to the Supper : No, the *true ground* was their *contempt* of the Master, and his *Invitation* : And therefore Matt. 22. 3. 'Tis said, *They would not come* ; Their *excuses* were looked on as *flat Denials*, and the Reason is given after : It was not their *Ground*, nor their *Oxen*, nor their *Marriage* ; but their *dis-esteem* of the Lord, and his Feast, *They made light of it*, ver. 5.  
But

## 62 In Earnest Invitation

But though these Excuses were not good, yet they had something *specious* in them : 'Twas *business*, and *considerable* occasions that were alledg'd : And *such* Affairs they *really* had ; for 'tis laid in *S. Matthew*, that *they went their way*, one to his Farm, and another to his *Merchandise* ; so that there was something true in their *Pleas*, though the *main thing* for which they were brought, was *false*. But now, if they had lent word, that the *Lord's House* was so far off, that they were not able to go to it, tho' really it were within some few Furlongs of their remotest dwellings, and no further than the *Market*, which they constantly frequented ; there had been more *folly* in this Excuse. If they had said, that there was not room for them all in the *Lord's House*, when they knew, that it was never full on *such* occasions, and that a great part of those that were invited would not come, so that they were sure to find too many empty places ; the Excuse would have been interpreted as a *Mockery*, and a *scoff* at the invitation. If they had told the Messengers, that they

## to the Lord's Supper. 63

they would not come, except they had each of them a *Chair* and *Cushion* provided for him, and might sit in *state* and *ease* at the Entertainment; this had been *greater* arrogance than appears in *those* Refusers. If they had sent the Lord word, that they would not feast with him at *such* or *such* of his Houses, that were *appointed*, and were most *convenient* for their Reception; but they would have it *here* or *there*; at *home*, and *next* door; in places much less fit. *This* would have been a very *humourfome* and very *rude* Answer to the Invitation. If further they had said, that the Feast began too soon, and that they could not *rise* so *early*, though the Sun was up many Hours before, and they were abroad *every day* earlier about their other *Business*; this also had been an *affront* to the *Master*, and a *contempt* of his *kindness*. But if these *surly, unworthy* people should have been *humour'd* in *all particulars*, and things should have been *so* managed, as to have avoided all these *presences*: And yet if after such *condescensions* they should

## 64 An Earnest Invitation

should have refused, they had *confuted themselves*, and given the *Lye* to their *Excuses*. But, if notwithstanding all this, they should have cryed out that they were *perishing* for want of *Bread*, and clamour'd and complain'd heavily, that Provision was not made for them: What could have been said to such an *impudent brazen'd* sort of *Hypocrites*?

Sirs, There are some among you that understand what I mean: I speak not thus out of *ill will* to upbraid any of you, but I bught to *mind* you, and to endeavour to *convince* you of your Sins. Whatever *colours* the *guilty* may set upon their neglects and contempts of Holy Ordinances before Men, God will not be deceived or mocked; there is no putting Tricks upon him. If you will not be perswaded to your Duty, he knows the *reason*, and 'tis in vain to make false *flourishes* and *excuses*. Yea, some mens *pretences* are so openly untrue, and gross, that they cannot as much as hope to *deceive* men by them. Every one sees the *falsehood* and *lying* of



to the Lord's Supper. 65

of their *Allegations*, all their *Actions* proclaim that they do not themselves believe or mean any thing that they say, and yet they have the *prodigious* impudence to lye on in the face of God, and Conscience, and Men. So scared and hardened are some in their perverseness and hypocrisie, and act at that rate, as if it were a *Play-game*, and Sport of Wit to shew how many ways they had to evade their Duty, with some shew of Reason. Sirs, When this vile sort of evil Men have the Forehead to pretend Religion, they become the most mischievous Miscreants upon Earth; and the fittest Instruments that Satan can desire or use for the Affairs of his Kingdom. But no more of them now.

Friends, I am exceeding troubled to see how unwise to God, and how unkind to themselves, how foolish and unreasonable many Men are, when they seek for little occasions to pretend, as reasons against the greatest and most important Duties; when that which would excuse nothing else, shall excuse them unto God for a neglect of his  
Worship,

## 66 In Earnest Invitation

Worship, in the greatest Instances of it :  
*An aking Finger, a few Drops of Rain,*  
*the cold Air, a Fit of Drowziness, an*  
*impertinent Visit, or such like Trifles,*  
 are enough to be pleaded for absence  
 from the House of God, and Holy  
 Communion with him. My Wife was  
 not at home, or she was busie, my  
 Child's head ached, or I had Friends to  
 Dine with me, therefore *I could not be*  
*at the Sacrament. Therefore I could not!*  
 For shame, false man offer such excuses  
 to thy Master, or thy Prince, when he  
 commands and expects thine atten-  
 dance; see how he will take them from  
 thee: Yea offer such but to thine E-  
 qual, that waits for thee on Affairs of  
 Moment, and try how kindly he will  
 receive the Disappointment on such  
 grounds. Dost thou use to say, *I could*  
*not go out to Market to buy Necessaries,*  
*because 'twas cold Weather, I could not go*  
*to Dinner to my kind Neighbour next*  
*door, that invited me, because I had*  
*prick'd my Finger?* Are such pretences  
 too trifling to be used on such ordina-  
 ry occasions, and are they enough for  
 the

## to the Lord's Supper. 67

the *Greatest*? Will they serve to excuse thy neglect of *feeding* thy Soul with the *bread* of *Life*, and thy making *Provision* for *Eternity*? Will they answer for thy not waiting on the Lord, the Lord of Life and Glory, when he invited thee to the Feast of Love at the House of Banquets? What thoughts hast thou of the *Privileges* of the *Gospel*, the *Communion* of *Saints*, the peace of *Conscience*, the joys of the *Holy Ghost*, the *fore-tastes* of *Glory*; what, I say, dost thou think of *these*, if they have not so much power with thee as the most acknowledged trifles? With how much less respect and devotion dost thou serve God, than wicked men do the Devil and their *Lusts*? When they invite to jolly meetings and communion in debauchery and bestial madness, do the *Blades* use to make such *excuses*? Are they diverted and kept off from their brutish satisfaction by such *Nothings*? Certainly they could not so excuse themselves to their *Lusts* and vile *Companions*. And do you pretend to be *Worshippers* of the God of Heaven, and *Worshippers* of the  
best

## 88 An Earnest Invitation

best and purest sort, to be *Christians*,  
and *Expectants* of Eternal Glories as  
 Rewards of your *Services*: And do you  
 thus serve your Maker, *now* and *then*  
 when the *humour* takes you, when the  
*Devil* hath no *business* for you, and you  
 have nothing else to do? Are you not  
 ashamed to confess that *Religion* hath  
 so little Power with you, and that  
 every thing can do no more with you,  
 than your *Duty* to God, and the *Inter-*  
*est* of your Souls? Do you thus work  
 out your *salvation*? Do you thus seek a  
*Kingdom*, an *Heavenly Kingdom*, an  
*Everlasting Kingdom*? Is this the work  
 and patience of the *Gospel*? Is this running  
 and striving, and fighting and growing  
 diligence? Is this cutting off right hands,  
 and plucking out right Eyes? Is this for-  
 saking all, and following *Christ*? If there  
 be any reason, if there be any shame, if  
 there be any *Conscience*, if there be  
 any sense of God and *Religion* in you,  
 let not small matters keep you from  
 this your greatest *Duty* and *Concern*:  
 Make no more such vain and self con-  
 demning *Apologies*. I know not whe-  
 ther

## to the Lord's Supper 69

ther it were not better for you once for all, to say you are no Christians, than to insist on such shameless pretensions for your neglects of Christ and his Appointments: I add no more on this Head now; I pray God you may lay to Heart what I have said.

### C H A P. VI.

**I** Must now discourse with the other sort of Refusers, viz.

(1) Those that stand off upon the score of mistakes of Conscience. In

applying my self to them, I shall consider the most weighty Objections that carry any colour of Conscience with them. And though I know many

pretend scruples of this sort, when in earnest they are not the reasons of their neglects: yet because they are so to some, I shall take them to account. They are of two sorts:

(1) Such as hinder Men only sometimes and in parts

(2) Such

## 70 An Earnest Invitation

(2) Such as wholly obstruct their *Communion*; and are pretended as grounds, why they cannot partake with us at any time.

Of the first kind are *these* that follow; *viz.*

[I would not have neglected the Holy Sacrament, but I was not in Charity; such, or such a Person hath abused me, and I was at odds with him; so that I durst not come.]

To this I say, That in such an Occasion, thou art *seriously* and *impartially* to consider, whether thy displeasure were *just* or *unjust*, upon the determining of *this* will depend the state of the Case. If,

(1) Thy displeasure were *just*, and thy Neighbour hath done thee *wrong*, and *persist* in it without repentance or reparation; 'tis no *uncharitableness* to be displeased or to think amiss of him. In such a case thy anger is no *sin*, so long as it keeps it self within *just bounds*. Be angry, and sin not, saith the Apostle, *Ephes. 4. 26*. They may be parted: And what is no *sin* cannot *unfit* us for the



• to the Lords Supper. 71

the Holy Communion. For that Ordinance doth not oblige us to be reconciled in our Thoughts to wicked and injurious Men, while they *impenitently* continue such: It will indeed require us not to revenge our selves on them to do them wrong, or to desire their ruin, or as much as hurt: but not to have kind and good thoughts of them while they continue obstinate in their sins and injustice: Otherwise it were in the power of every wicked person to hinder the good man from the Sacrament when he pleased. On such an occasion (I say) we may be innocently angry, and not only pay the injurious man, which many times is but a proud, though more plausible word to disguise our anger. And the Person that is but thus justly pleased with an Offender against God and himself, is not indisposed for the Sacrament thereby. If this be your case any time, you ought not to permit the Injury of another to do you so much more, as to keep you from your Attendance on Christ at his Feast of Love.

But

## 72 An Earnest Invitation

But (2) If upon examination you have found, that your *anger* and *displeasure* was unjust, then the *sin* and the *wrong* was on your part, and you ought to repent as a *preparation* for the *Sacrament*, which indeed is the properest *Instrument* to advance your further degrees of Penitence. There you will find *considerations* and *helps* for the *cooling* of the *heat* of your *passion*, and for the allaying the *boilings* of your *rage* and *animosity*. I say, if you are convinced in your Conscience, that your *wrath* is *undeserved*, you ought to repent, and if you *do so*, you ought to use the *Holy Sacrament* for the *confirmation* and *beighning* of your *Repentance*.

So that the *Scruple* of not being in *charity*, cannot justly keep any from the *Sacrament*, but *those* that know they hate their Brother without a *Cause*, and are resolved to persist in that hatred; such as will not be reconciled to one that hath done them wrong, though he repents, and endeavours reparation. And *such*, in effect, renounce Christ, and declare that they expect

## to the Lord's Supper. 73

expect no benefit from his *Merit*, or *Mediation*, for the obtaining *Pardon* for themselves. If this be your *Condition*, you may well be afraid to come to the Holy Sacrament, and you may as well tremble to pray, *Forgive us our trespasses as we forgive them that trespass against us*. For this is directly *praying* against your selves. I hope it is not thus with any of you that make this *Exception*.

But your Neighbour you think is an *evil Man*, hath done you *injury*, and not *ask* you *pardon*, or sought your *amends*, you are therefore much displeased, and feel great *Anger* in your *Mind* against him, but yet are very *ready* to *forgive* upon his acknowledgments and desire of *forgiveness*. If it be after this *manner* with you, you ought not to *abstain* from the *Sacrament* for *this* reason; but rather to address your selves to it, to *provide* and *pray* that your *just anger* may not grow into *malice* and *rage*; that you may not be provoked to repay your *Enemy* one *Injury* for another; but that

D

by

## 74 An Earnest Invitation

by the due use of those holy Myſteries you may be more inclined to *forgiveness*, when he shall be fit for it. This I think is *sufficient* for that *Doubt*.

(II) But I have so much *Business* fallen upon me, that I have not time to prepare my self, and therefore I cannot come.

In Answer to this, I shall say something that concerns, 1. *Business*; and something, 2ly. that concerns *Preparation*.

(1) As to *Business*. Doth your *Business* afford you time to eat, and drink, and sleep, and none to fit your Souls for spiritual Entertainments and Converse with God?

(2) Have you any greater, have you any better business, than to prepare your selves to remember the Love of your dear Lord, to meet with him, to renew your Covenant with God, and to receive Pledges of his Pardon and his Love? Do you not reckon that this is *Business*, and the most important and necessary Business;

## to the Lord's Supper. 75

ness; and shall the greater Matters give place to the less?

(3) Is not much of the Business that hinders, needless? Have you not voluntarily involv'd your self in more affairs than it was necessary you should, or than your State or Station in the World required? Might not some of it have been put off to some other time; or might not the time that you spend in *impertinencies* be imployed in some of that Business?

Ask your Consciences these questions; and know that what ever Business you take upon you *more* than is consistent with your Duty to God, and to your Souls, *that Business is your sin*. But if your Business were not *voluntary* but thrown on you by *providence*, the *doing such necessary Business is God's work*; and while you do it in his fear, and with an Eye to his glory, you are doing somewhat that is a *preparation* for the Holy Sacrament, or at least *that* which doth not by any means *indispose* you for it. And hence I pass to the Answers that concern,

## 76 An Earnest Invitation

II. Preparation. As to this take these two things.

(1) There are Preparations required to Prayer and Hearing, as well as to the Sacrament; Meditation is the Preparation for Prayer, and Prayer the Preparation for Hearing; and I hope that notwithstanding your Business you perform these Duties: If not, you are to repent speedily of your neglect, and to take the first opportunity of the Sacrament, there to confess your sin, to declare your repentance and resolutions of amendment; to beg pardon for what you have omitted, and Grace to assist you in what you resolve. But if you have perform'd those holy services, then I say,

(2) That those Performances joyned with Faith and Repentance, are Preparations for the Holy Communion. For when we hear, and when we pray, we do the same thing that we do at the Sacrament, though not with that solemnity; we remember Christ when we hear, and we do the same, and renew our Covenant with God, when we pray  
(in



## to the Lord's Supper. 77

(in which two I have told you the nature of the Ordinance consists;) so that these *acts* are *dispositions* and *preparations* for that which is the more solemn Performance. A good life in the discharge of our Duties towards God and Man, is an *habitual* and *constant* preparation for the Sacrament; and a true Christian is always ready and prepared to remember Christ, and to confirm the Covenant whereby he is a Christian. It is indeed very fit, that we should take some time before we approach the Lord's Table, to call together into our thoughts the several great Instances of the love of our dear Saviour; which we are to remember there: What particular sins we have to confess, and to resolve and covenant against; what Graces we want, and are more especially to implore. These things we should do, but they are not works that will require much labour or time, if we have been constant in the other preparatory Duties of Meditation, Prayer, and Hearing; for they do habituate such thoughts and resoluti-

## 78 An Earnest Invitation

ons to the Souls of good Men. But if thy case be *such* that thou hast been an *evil* Man, and *negligent* of all spiritual Duty; but art now *sensible* of thy sin, and *desirous* to reform; *that sense* and *those desires* of amendment (if they are *sincere*, and if thou understandest the *nature* of the *Sacrament*, and God's *Covenant* that is sealed by it) are thy *preparations*. The more *time* thou takest, and the more *Prayers* and *Thoughts* thou imployest with other means, to make the *sense* of sin *deep*, and the *desires* of Reformation *intense* and *great*, the more thou art *prepared*, and the better things are like to succeed with thee. But if thy *preparations* are of a lower, and more imperfect degree (if of the *true kind*) thou oughtest *not therefore* to *abstain*; God will *pardon* thy *infirmities*, and *accept* of thy *sincerity*, and *strengthen* thee so that thou shalt be *better prepared* against *another opportunity*, if thou art not wanting to thy self. But as to this, I may have occasion to speak more under the next Head, *viz.*

(II.) To

## to the Lord's Supper. 79

(II.) To consider the *Scruples* of Conscience, that keep some off wholly from publick Communion. They are either of such as refrain, because (1) they think *themselves unworthy*, or (2) of those that do it, because they think *others unworthy*, (3) of such as refuse on the Opinion, that the way of Administration is *unworthy*. Most of the considerable and usual Doubts will fall under one or other of these. I begin with those of the first sort.

(1) We would come to the Holy Communion, but alas we are not *worthy* of so great an Honour and Privilege; and we are afraid to come, because we hear, that *he that eats and drinks unworthily, eats and drinks his own damnation*.

To this, proposed thus in the general, I answer, (1) We are also *unworthy* of common Mercies, of Meat, and Drink, and Raiment; and of the more usual *spiritual* Mercies, that God should *speak* unto us, or that we should be permitted to *speak* unto him; shall we therefore *starve* our selves, and go

## 80 An Earnest Invitation

*naked?* Shall we therefore refuse to bear and pray? In the Sacrament there is *something* of Duty, and *something* of Privilege; when we are commanded to do a duty *reasonable* and *just*, shall we refuse because we are *unworthy*? When we are invited unto a Benefit *great* and *free*, and *necessary*, shall we resist it because we are not *worthy*? To do this is to tender our selves *more undeserving*. When God offers Favours, we *may* and *ought* to accept, though we are *unworthy* of them.

(2) All men are *unworthy* in the sense of the Law. *Every man in his best estate is altogether vanity*, Psalm 39. 5. *We are all an unclean thing, and our Righteousness is as filthy Rags*, Isa. 64. 6. The meaning is, all Men are Sinners, and their best Services are imperfect and polluted. There is none *righteous*, no not one, according to the strictness and severity of the Law, which requires unfinning Obedience. This *unworthiness* then is not a reason why thou shouldst refrain; yea,

## to the Lord's Supper. 81

(3) If thou art *sensible* of this thine *unworthiness*, and desirous to be made *more worthy*, thou oughtest for that *reason* to come. 'Tis *such* that Christ invites: Come unto me all ye that are weary and heavy laden, and I will give you rest, Matt. 11. 28. He came not to call the righteous, but sinners to repentance, Matt. 9. 19. Ho, every man that thirsteth come.—Isa. 55. 1. The Spirit and the Bride say, come, and let him that is athirst come.—Rev. 22. 17. Sense of spiritual wants, and desire of spiritual supplies, is part of Gospel *worthiness*; and that which gives a right to the Sacrament. Thy being an *unworthy* Sinner, is not a reason why thou shouldst refrain, except thou art *obstinately* resolv'd to continue so. The Beggar is never the more *unworthy* of an Alms, because he is in rags and great misery; nor the sick man the more *unworthy* of the care and pains of a Physician, because his disease is great and violent upon him. If indeed the Beggar loves and chuseth want, and scorns charity; if the patient bates and resists the Physician and his applications;

## 82 An Earnest Invitation

in such a case the one is unworthy of relief, and the other of the *means of health*, If this be thy case in *Spirituals*, thou art *unworthy*; and till thou art of another temper, I would not persuade thy coming. But if on the other hand, thou art *sensible* of thy *sins*, and *desirous* of *pardon* and *grace* to reform, thou hast the *qualification* that renders thee one that *may* and *ought* to come: And thou art *worthy* as a *Beggar* is of an *Alms*, or the *Sick* of *Physick*: This is, thou wantest it, and Christ invites thee to come, and to receive *supplies* suitable to thy wants. So that if it be *thus* with thee, the Sentence of the Apostle pronounced on him that *eats and drinks unworthily* will not concern thee.

But the Doubter presseth the matter more particularly *Knowledge, Faith, and Repentance*, are *necessary* to this *worthiness*. [But I have *no knowledge*, I *cannot believe*, I *cannot repent*; and therefore *am not worthy*.]

I shall speak to these *distinctly* and *apart*.

As



## to the Lords Supper. 83

As to what concerns, (1) Knowledge, I propose *these* things.

(1) Perhaps thou art mistaken in the *Degrees* of Knowledge that are necessary. It is *not necessary* thou shouldst have knowledge in *deep* and *controversial* Points, no, nor yet in many *doctrinal* Opinions about Religion, that are *less speculative* and *nice*: It is not necessary that thou shouldst be acquainted with the *disputed* Matters about the Sacrament, or be able to discourse largely upon the Subject. No, *Necessary knowledge is in few things, and those practical*. If therefore thou art instructed in the main *plain* Points of *Christian Doctrine*, and in the *great Rules of Christian Life*; if thou understandest the Sacrament to be a *Remembrance* of Christ, and a *confirming* our *Covenant* with God; and knowest those *ease* things I have before set down about it: There is no reason then why thou shouldst plead *ignorance* in barr to thy *Duty* and *Privilege*.

Bac

## 84 An Earnest Invitation

But,

(2) If thou art *really ignorant* in those plain things, thy ignorance is *inexcusable*; 'tis a great *Sin*, and an argument of *prodigious carelessness and neglect*. For no one can *want capacity* to know things so *easy*, and no one can *want opportunity* to know things so *common*, and no one can *plead excuse* for not *endeavouring* to know things so *necessary*. If *this* then be thy case, repent of thy *stupidity and carelessness* that occasioned thy ignorance, and apply thy self presently to thy *Spiritual Guide*, or some *honest knowing Neighbour*, to *instruct* thee in those great and necessary matters. Be afraid and ashamed to live a day longer in such dangerous *Darkness* amidst so much clear *Light*: And till thou hast got out of this state of willful *Blindness*, meddle not with *Holy Mysteries*. But *this*, I hope, is the *Condition* but of very few of you: Those that make the *Objection*, are mostly such as do it upon the *former* mistake,

## to the LORD's Supper. 85

mistake, which I have endeavoured to rectifie.

(II) Want of Faith is pleaded. And to this Scruple I say,

(1) Perhaps thou art *out*, and hast been *mis-taught* in the Doctrine of *Faith*. It may be thou takest *Faith* to be an *Assurance* of Salvation; or supposest that it requires thy assent to *many* Principles, and *such* as are *unreasonable* or *doubtful*; or perhaps thy Mind hath been *confounded* by *Phrases*, and *various*, *metaphorical*, and *dark* Representations of *Faith*; so that thou dost not so much as know *what it is*, or *wherein it consists*. These all have been, and often are the Cases of many well-disposed Christians. The good man is not absolutely *assured* of his Salvation; or he *doubts* sometimes of many *Doctrines* and *Opinions* that he hath been taught to believe as *Fundamentals*; or his Understanding is *confused* by variety of *odd notions*, and therefore he thinks he hath not *Faith*, and dares not approach the *Holy Table*. If any of these be thy Condition, rectifie thy thoughts,

## 86 An Earnest Invitation

thoughts, and thou wilt be rid of thy vain fears : Consider the matter *freely* ; look on it in the *Light of Scripture* and *Reason*, and thou wilt find, that *those conceits about Faith were groundless*. Lay this down for certain, That the *plainest and most obvious account of it is truest* ; For God would not make that the great Condition of the Gospel, which is *difficult to understand*.

Now the *plain, scriptural, rational* Notion is *this*, Faith in the general is the belief of a Proposition affirmed ; *Divine Faith*, the belief of something upon a *Divine Testimony* ; Gospel *saving Faith* is such a belief of *Divine Testimony*, as hath influence upon the heart and practice, and confirms them unto it. If now we believe other Testimonies, but not that which God hath given us by, and of his Son, our Faith is merely humane, and we have nothing to do with the *Holy Sacrament*. If we believe the Revelations of God in the Gospel, but that belief hath not yet had such power upon our affections and conversations as it ought, and as we desire :

## to the Lord's Supper. 87

*desire: In this case we may, and 'tis our duty to come to the Lord's Table, to profess that degree of Faith which we have, and to pray for more; that it may be made so strong and lively, as to transform our hearts, and all our powers into the likeness of it, and into his likeness who is the Author and Finisher of our Faith. And finally, if our Faith hath already had this effect upon us, we are to come to the Sacrament for further confirmation of it. This is the short and plain Account of the Matter, and if I should run it out into further Discourse, this part would be disproportioned to the rest. If my brevity leave any of you unsatisfied in this, or any other things belonging to my Subject, I am at hand, willing and ready to give you further Satisfaction. But,*

(2) It may be the *weakness and imperfection* of thy Faith makes thee think thou hast *none*. In this Case ask thy self the question: Do I think that *Christ Jesus* was an *Impostor*, and that the *Gospel* is a *Fable*? Thou  
start-

## 88 An Earnest Invitation

*startle* and *abhorrest* these thoughts : Hence thou mayst be assur'd that thou hast *some degree* of Faith. But *that* (it may be) is very *small* and *low* : Be *that* the Case ; ask thy self then again, Whether thou hast any *desire* that thy *weak* Faith should be *strengthened*, and thy *imperfect* Faith should be *improved* to greater and nobler measures ? If thou art a Person fit to be dealt with under this Head of *Conscience*, it is *thus* with thee ; thou art *sorry* for this *imperfection*, and *desirous* of *growth* and *improvement* : And if *so*, apply thy self to the *Holy Sacrament*, as to the *proper means* of *growth*, and *remedy* of thy *imperfections*. Here thy Faith will be *exercised*, and by exercise it will be *felt* ; so that thy *Doubts* will be *cleared* : Experience will assure thee. And how thy Faith will by the use of this Ordinance, be *quickned* and *advanced*, I have shewn already. Thus to the *Objection* from the *supposed want* of Faith.



But,



## to the Lord's Supper. 89

But,

(III) The good Man thinks that he wants Repentance too : He cannot repent he saith, and therefore is not worthy. In answer, I take notice that,

In Repentance Two things are considerable, viz. 1. Sorrow for Sin, and 2. Turning from it to a Life of Holiness and Vertue.

1. It may be thy Sorrow is not so intense and great as thou thinkest is fit and suitable to such an occasion: Thou canst not weep and grieve so much for thy Sin as the Evils of it require; and yet thou mayest not wholly want the Grace of Repentance. All indeed are Sinners, and all must repent: But Men are Sinners in different Measures and Degrees of Guilt; and their Sorrow and Humiliations will likewise be different. Deeper Convictions and greater Agonies and Pangs of Sorrow may be expected from them whose Sins have been capital and notorious, than from those others whose Lives have been more civil, and less tainted with ranting Enormi-

## 90 An Earnest Invitation

Enormities. It may be then thy Education hath been sober, and thy Inclinations not bent towards the grosser Vices; thou hast not committed any *horrid Crimes*, or *such Sins* as look *ghastly* in thy Conscience; and consequently thy Conversion hath not those *terrors*, and that *dread* in it, those melting Sorrows, and violent expressions of Grief that thou observest in some others. Though it be *thus*, thou hast no reason to be discouraged, if thy Sorrow be *so much* as to engage thee to *bumble* thy self before God, sincerely to beg *grace* and *forgiveness*, and to obtain from thee *hated* of thy Sins, and Resolutions against them; that *sorrow* of thine is *Godly sorrow*, and part of true *repentance*, though it have not the greatest degrees of *vehemence*: These may be wanting on another account also in them that are truly Penitent; their *temper* may be more *cold*, and their *passions* *calmer* than others are; and on this score their *resentments* less notable, and the Expressions of them less eager:

## to the Lord's Supper. 91

eager: So that *violences* in sorrow are not always arguments of *true repentance*, nor the absence of them a sign of *impenitency* and *hardness*. If thou art so sensible of sin as to desire and endeavour to overcome and forsake it, thou art a *Penitent* in part, and thou oughtest to come to the Sacrament for the strengthening of that sense, and to gain more Assistance and more Resolution to subdue thy Sin. And if there be any real *defect* in thy sorrow, repair thither, that it may be awakened, and excited to degrees more *becoming*, and *effective*.

But (2) The Objection presseth as to the other part of *Repentance*, *I cannot leave my Sin*, and therefore dare not approach the *Holy Mystery*. But dost thou *desire* it? Dost thou *endeavour* it? If so, though thy desires are imperfect, and thy endeavours weak, yet it is thy Duty to present thy self at the *Holy Table*. There thou mayst expect to have thy *Desires* *increased*, and thy *Endeavours* *brightened* and *encouraged*. And how both the former  
act

## 92 An Earnest Invitation

act of *Repentance*, which is *Sorrow*, and this of *Aversion*, are promoted by the *Sacrament*. I have particularly shewn in the former Periods, to which I refer you for your fuller Answer to this and such like Objections.

Thus of the Scruples that arise from the first Head, the apprehension of our own *unworthiness*. I descend to another.

(II) Some abstain from the *Sacrament* because of the *Unworthiness* of Others; *wicked men* are admitted, and they will not have *communion* with such. Yea, they are commanded to have no *fellowship* with them, *Eph. 5. 11.* and to come out from among them, *2 Cor. 6. 17.*

For the answering this, I propose these things to be considered.

(1) Hast thou taken the *Method* of our *Saviour*, *Matth. 18. 15.* with the Sinner, from whose communion thou thinkest thou must withdraw? Hast thou *privately* told him of his Faults? Hast thou admonish'd him before *Witnesses*? Hast thou told the *Church*?

## to the Lord's Supper. 93

Church? If so, thou hast done, and he persist still in his Wickedness, he will no doubt be *legally* excluded from *Christian Communion*; and so the foundation of thy doubt will be taken off.

(2) How art thou *sure*, when thou seest those thou callest *wicked* come to the *Sacrament*, that they do not *repent* of their wickedness, and come to the holy Ordinance to *beg pardon* for their sins, and *strengthen* against them? How dost thou know that they are not come to *bind* themselves by deep resolutions, and sacred vows, to a *spiritual warfare*, and a new obedience? Their coming makes *Profession* of such designs and resolutions, and how dost thou know that *that Profession* is *insincere*? Hast thou a way of prying into the Heart?

But the man returns to his sins as soon as he hath done, and *hence* thou wilt say, thou knowest his *Hypocrisie*. This indeed were something, if it could be certainly *foreseen*; but how he will demean himself after the *Sacrament*, thou canst not *foretell*; This may have

## 94 An Earnest Invitation

have more effect upon him than former Sacraments have had. This I say, may be, and Charity thinketh no evil, but believeth all things, hopeth all things, 1 Cor. 13. Or, if it now again prove otherwise, it is no certain Evidence that the Man only made pretence and shew; he might then mean and design truly, and well; but temptations and his lusts were too strong for him, and carried him away against all his endeavours and resolutions.

(3) Thou performest other sacred Duties, in which thou remembrest Christ, and hast Communion with God, in the Company of evil Men. Thou joynest in hearing, and publick Prayers with such; And why mayest thou not be present at the Sacrament with them?

If it be pretended as a reason of difference, That hearing the Word, and Prayer, are converting Ordinances, but the Sacrament is not so: I ask thee then, whether thou meanest by [converting] a turning Men from open Infidelity to the Profession of the Christi-



## to the Lord's Supper. 95

an Faith, and the owning of *Christian Vertues*? or only *the turning* those that profess this Faith and Religion before, to the practice of them? If thou intendest the former, the Sacrament indeed is no converting Ordinance; nor are the Word and Prayer ordinarily used for such purposes among us, where the Gospel is already generally profest: And thou dost not bear the Company of the Wicked, of which we speak in the Places of publick Worship, upon any such expectation.

But if by *Converting Ordinance*, thou meanest (as is most likely) such a one as God useth as a means to cause Men professing the Name of Christ to depart from iniquity, to turn from *sin* to holiness, and from the power of Satan unto God; I see no reason why any should think or say, that the Sacrament is no converting Ordinance.

If it be not, either 'tis because the Sacrament is no proper means; or because God will not concur by his Grace with it. Neither of these can be said with  
any

## 96 An Earnest Invitation

any shew of reason : Not the *former* ;  
 For why should not the *solemn remem-*  
*brance* of *Christ*, and the *consideration*  
 of what he hath *done* and *suffered*, be  
 a *means* for the killing of *Sin*, which  
 he came to *destroy*, and the promoting  
*holiness*, which he *lived* and *died* to  
 advance ? Yea, what can be supposed  
 more *likely* and *powerful* for the pro-  
 moting of *that blessed purpose* ? Why  
 should not the *sign* and *seal* of God's  
 gracious *Covenant* to give *Pardon* and  
 eternal *Glory* to all that forsake their  
*Sins*, and live an *Holy Life*, be a fit  
 Instrument to provoke those that un-  
 derstand it, to renounce their *Sins*, and  
 to devote themselves unto *Holiness* ?  
 Why should not that *solemn, sacred En-*  
*gagement*, that all that know what  
 they do lay on themselves at the Sa-  
 crament, to *endeavour* to *depart* from  
 every *known evil*, and to *practise* every  
*known duty*, be a *means* to oblige them  
 to it ? Certainly there is nothing that  
 in the *nature of the thing*, seems to be  
 a more *likely instrument* to convert men  
 from a *life of Sin*, to a *life of Holiness* ;  
 than

## to the Lord's Supper. 97

than the sacred remembrance of our Lord at his Table. So that if this Ordinance be not *converting*, it must be, because God will not concur by his Grace in it: But whoever saith *that*, speaks what he *cannot know*, and *cannot prove*; he talks *without Book*, and *against* it; and is so extravagant in his Assertion, that it would be folly to attempt the confuting of him.

This I have said on this occasion, not to engage in a *Controversie*, but to clear a matter of *Christian practice*. And the very Root of this Objection lies in this conceit, That the *Sacrament* is not a *converting Ordinance*; For which there is *nothing* but *Fancy*, and the bare *Sayings* of some *mistaken men*. But now, if as I have proved, the *Sacrament* may be, and is an *Instrument* to *Conversion*; then, why should any restrain, because evil men are admitted to it?

(4) If wicked men come to the Sacrament that are not prepared for it, their *unpreparedness* is *their sin*, and they shall answer for it: But we ought not

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## 98 An Earnest Invitation

*therefore to neglect our duty, because they have omitted theirs. We may, and we ought to advise, and admonish them to prepare themselves for the Ordinance before they come to it: If they will not follow our brotherly admonition, we cannot help it; we have done what we can to render them more worthy, and their sin shall not be laid to our charge. To prepare our selves for the Holy Communion, and to address our selves unto it, is that which we are sure concerns us; If we neglect, 'tis our sin, and other Mens Sins will not excuse us. Their sinning in one kind should be no reason why we should sin in another. There is no reason that we should starve our selves, because others take the bread that belongs not to them.*

(5) *If we are worthy Communicants, and others receive unworthily, They have no Communion with us, nor we with them: They only eat bread, and drink wine; but we partake of the mystical body and blood of our Lord. Our Communion is with the Father, and with*

## to the Lord's Supper. 99

*with his Son Jesus Christ, and with the Faithful, worthy Receivers; but the unworthy partake neither with us nor them. If an Ape leap upon the Table, and eat of the Bread where Friends are met at entertainment, Is he therefore a Guest? Is he one of the Company? If Writings are to be mutually sealed there among the Friends, and that Creature catcheth up the Seal, and doth as the Covenanters do, is he therefore a Party? He doth the same action, but not with the same designs and ends; and these make the Communion.* The Case is thus in reference to those ungodly men that *intrude* to the Sacrament; and the pious Communicants have no reason to think themselves concern'd in their Company. Their *bodies* are together, but their *spirits* act and move *different* ways. The *Communion* is *spiritual*; and only those that receive as they ought have *fellowship* with *Christ*, and with one another. And this were enough to answer *that* Part of the Objection also that is taken from the *Scripture*,

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100 An Earnest Invitation

where we are forbid to have *fellowship* with wicked Men. But I add,

(6) When Christians are prohibited wicked *Fellowship*; *Ephes. 5. 11.* It is evident that the prohibition concerns *Heathen Mysteries*, which are there call'd the *unfruitful Works of darknest*, because they were used in close recesses; and *vers. 12.* The Apostle saith, *It is a shame to speak of those things that are done of them in secret.* Christians were not to communicate with the *Heathens* in their *abominable Mysteries*: No, nor may they partake with wicked men in any *action of vice*, nor make them their *bosom Friends*, nor be concerned with them in *other matters* more than needs; especially if they are *openly prophane*, and *obstinately ungodly*. But it doth not therefore follow, that they must forsake their Lord's Table, and the most solemn Expressions of Duty to him, because evil Men *intrudingly* present themselves unto it.

And



## to the Lord's Supper. 101

And whereas Christians are commanded to *come out from among them,* and to *be separate,* 2 Cor. 6. 17. 'Tis plain, that the persons they are required to separate from were *Heathens and Idolaters*: For they are called *Unbelievers*; vers. 14. *Infidels*, vers. 15. And that they were *Idolaters*, is intimated, vers. 16. *What agreement hath the Temple of God with Idols?* Whence it follows, *Wherefore come out from amongst them.* So that this place doth not concern the present Business; Christians were to separate from the Worship of *Heathen Idolaters*, but it doth by no means follow hence that they must forsake the true Christian Worship, because *evil Men* (who yet profess Christ) afford their presence at it.

And this may suffice for Answer to the Objections taken from the *unworthiness* of others that are admitted in *mixt* Communions.

## 102 An Earnest Invitation

Lastly, The *unworthiness* of our Way of Administration is pretended by some, as a reason why they cannot communicate with us. I shall only speak briefly to two Exceptions of this sort.

(1) The *Sacrament* is administered among us in the way of *Forms* of Prayer, which they think to be contrary to *spiritual* Worship. And (2) *kneling* at it is required, which they suppose to be contrary to the first *Example*, and so an irregular posture of receiving.

To the *first*, I say these things, (1) Worship and Prayer may be *spiritual*, where *Forms* are used: For the *spirituality* doth not consist in the *invention* of words, but in the due *intention* and *ingagement* of the Soul. If we pray in *faith*, with *humility*, *self-resignation*, and *holy desire* of the good things we pray for, we pray in the *spirit* tho' by a *Form*. And if on the other hand, we express our selves by *conceiv'd Prayers* never so *fluently* and *earnestly*, and have not those *dispositions* of

## to the Lord's Supper. 103

of Soul upon us when we pray, our Prayers are *formal*, though without a *Form*. Which of these is *fittest* in it self, I shall not dispute, but only say, that *neither* is unlawful, but *both* have their use; and add, that *one sort* may be *properest* at *one time*, and the other sort at *another season*; so that 'tis silly *superstition* to be devoted to the opinion of *one* of them, as absolutely to condemn the *other* as *unlawful*. In publick *Worship*, *Forms* have the advantage in securing the Gravity and Solemnity of it, and in this too, that the Worshippers *know* what it is they joyn in; But in *secret Devotions*, *conceiv'd Prayers* may sometimes suit better with particular occasions, and may engage the Affections *more*. So that either of these may be used, as shall best accord with the ends of Prayer. And when the publick *Authority* of the Church requires the one, we may not *scruple* it, though we are more *affected* with the *other*; especially, since we may in *private* take the liberty to use which of them we think *fit*.

## 104 An Earnest Invitation

test. (2) *Those* that are most against *Forms*, pray by *them*, when they join with another that prays, though he do it never so much *ex tempore*: For the Peoples Minds are not concern'd in *inventing* the words they pray by; the Minister gives a *Form* to them. And if you may pray in the form of a private person dictated to you suddenly, and without deliberation, and which you do not know before, whether it will agree with good sense or sound Doctrine; why then may you not do it in the *Forms* of the Church, compos'd by wise and reverend Persons upon mature consideration and advice; especially when they are such as we do, or may know before to be pious and grave, suitable to Christian Necessities, and Christian Truths? There is no good Reason that I know to make a Scruple of the latter, if we admit the former.

(II) *Kneeling* at the Sacrament is not agreeable to the first Example; our Saviour administer'd to his Disciples *sitting*; and perhaps you fear there

## to the Lord's Supper. 105

there is something of *Popery* in the posture of *Kneeling*.

I answer (1) we are not bound to a nice and punctual observance of *all* the *Circumstances* that were in the *Primitive Example*: The Sacrament was first administered in the *Evening* in an *upper Room*, *only* to *Twelve Persons*, and *those Men*, and *Ecclesiasticks*, or at least such as were *destined* to be so: But even the *Objectors* do not think we are obliged to act in the Sacrament strictly after the Example of these *Particulars*: And why should we suppose our selves to be tyed in the matter of *posture*, more than in those *other Circumstances*, which we acknowledge to be of no binding nature? (2) The *posture* of those times at Meals was not *sitting*, but *leaning*, according to the *then Custom* of the *Romans*. So we read *John 21. 20*. That the beloved Disciple *leaned on his Master's breast at Supper*. And though the *English Translation* renders, *Luke 22. 14*. *He sat down*, and the Disciples with him; it is in conformity to our phrase

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## 106 In Earnest Invitation

and *custom*, which is *sitting* : for the word in the Original [*ἐκκλῆσια*] doth not imply *that posture*, but is applicable to *any other* that is used, as well as *sitting*. So that if we are *strictly* tyed to the original *posture*, we must *lean* at the Sacrament, and neither *sit* nor *kneel*. But (3) the Institution hath not bound us to either the one or the other, but left the matter to be determined by the *general Rules* of *Decency* and *Reverence*. And since the *Fathers* of the *Church* have commanded *kneeling*, as the posture most expressive of our *Humility* and *Reverence* in receiving the Pledges of Divine Love, I see no reason why any should boggle at it ; much less why they should refuse their Duty, and their Privilege, abstain from their spiritual Food, and the solemn Remembrance of their dear Lord, rather than do a thing so *innocent*, so *decent*, and so *reverend*, which the Authority of the Church requires from them. He hath but little appetite to his Meat, that will not eat it



it except he may do it in such a fashion as is agreeable to his own humour.

I, but the Objector doubts, that there is real danger, and something of Popery in the case; the Papists use kneeling to signify their adoration of the Host, and the Scrupuler fears there may be some such thing in our practice. But this fear is very uncharitable and groundless, since our Church doth so vehemently and constantly declare against the Transubstantiation of the Romanists, and the Adoration of any Creature; and since we are always told, that kneeling is required for no other reason than to signify our Humility and Reverence: And though the Papists do express more by that Posture, yet since our Church declares, that *this is all she intends in reverence to the consecrated Elements*, there is no ground why any should think more is meant by it. Kneeling signifies Reverence as well as Worship; and the declaration of the Person himself is enough to shew  
which

## 108 An Earnest Invitation

*which of them he intends. But besides, though the Papists adore the Bread as the real Body of Christ, and therefore kneel before it, yet that can be no reason why we should not in this remembrance of our Lord adore himself: They kneel to him as present corporally; we worship him as virtually and spiritually present.*

This I might urge further as a positive Argument for the posture of kneeling, over and above the use of it, as an Answer to the Objection. Thus, all acknowledge that Christ is to be worshipp'd. Receiving the Sacrament is the proper Worship of Christ; and kneeling is a proper signification of adoration. It follows that on this account kneeling is fit, and fittest to be used in the action of Communion. But I shall pursue this matter no further, what I have said may satisfy the modest and reasonable; and people that are set and resolv'd in their Opinions, will not be satisfied with never so much more.

Wm. Burgess. I should

## to the Lord's Supper. 109

I should now draw to an end, but I am loth to leave you without some particular *Rules of Preparation*; These I shall lay down plainly and briefly in the ensuing Periods.

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## C H A P. VII.

THE Persons that are to come to the Sacrament may be distinguished into Two sorts, *viz.* Either such as do *repent* and are *sorry* for their *Sins*, but have not yet in any good degree *prevailed* over them; or, those *other* more *improved* and *grown* Christians, who in considerable measure have mastered their *Sins*, and are endowed with many habits of *Holiness* and *Vertue*. The *first* sort are yet under the *Law*, *viz.* A state of *sense* and *conviction* of *Sin*, but have not attained to the glorious *Liberty* of the *Sons of God*, or the state of power over them. But the others have

## 110 An Earnest Invitation

have arrived to that power in competent measure, so that *sin* doth not reign in their mortal bodies, because they are not *under the Law*, but *under Grace*. For Distinction sake, I call the first sort, *Bare Penitents*; the second, the *Faithful*. Now the *Preparations* that concern these are different as their States are.

I. For the *Bare Penitents*, and *Sorrowers* for Sin, I advise them to prepare by the *Rules* following.

(1) Endeavour to make your selves as sensible as you can of the evil of *sin*; Consider it is an enemy unto God, and to your own Happiness; as the *basest ingratitude*, and the *greatest deformity*; as a thing to be *bated* for it self, if there were no Consideration had to its effects: Look upon it as the destroyer of your present, as well as future Peace and Felicity; as the enflaver of your Souls to the *Devil*, and that which debaseth them to the Likeness and Condition of Beasts.

Aggra-

## to the Lord's Supper. III

Aggravate such Considerations in your thoughts by all the Circumstances that may render sin odious to you.

(2) Consider the *gracious* Nature of the *Covenant* that God hath made with us in his Son; That by that *Covenant* he hath assured all true *Penitents* of *Pardon* of their Sins, and *strength* against them. So that be our Sins never so *many*, or so *hainous*, they will be *forgiven*, if we *repent* and turn from them; and be they never so *strong* and *violent* upon us, they may be overcome, if we accept and use the *Grace* that the *Covenant* offers to us. Represent these things duly, and frequently to your Thoughts, and for the making the deeper impressions on them, collect those places of Scripture that speak so fully of the *Love* and *Mercies* of God, his *readiness* to *pardon*, and *desires* of our *happiness*, the *frequent* and *free* offers of his *kindness*; His *invitations* to Sinners to  
come

## 112 An Earnest Invitation

come unto him, and his often bewailings of their obstinacy and hardness in running from him? Consider that he sent his Son into the World to seek and to save *them that were lost*, to bring Sinners to Repentance, to take away the Sins of the World, to deliver us from the Wrath to come, and that the World through him might be saved; I say, draw together such Passages, dwell upon them in thy Meditations, till thou hast fill'd thy Soul with them. And then thou wilt find great encouragement to seek for pardon, and wilt be supported against those faintings and despondencies, that the meer sense of Sin, without a Saviour, might occasion in thy Soul.

(3) After this, summon up all thy Resolutions against thy Sins; Consider thy Baptismal Engagements, how just, and reasonable, and necessary they were; Resolve to confirm them by New Vows. Content not thy self with some cold and indefinite  
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## to the Lord's Supper. 113

intentions of leading a new Life *some* time or *other*, but endeavour to settle in a *firm, unalterable* purpose of fighting against Sin, and living unto God. Do all thou canst by *Reason* and *Religion*, by the *Considerations* of *Duty* and of *Interest*, to fix thy Soul *here*. And then,

(4) Be earnest with God in Prayer, to give thee a fuller sight of Sin, and clearer, surer thoughts of *pardon-ing* Mercy: To *present* thee with more Arguments to heighten thy Resolutions, and to make thy Soul *more* capable of being moved by them. I say, apply thy self unto God by Prayer, publick, private, and secret Prayer, Confessing thy own vileness, acknowledging his Mercies, and resolving new Obedience. And being thus prepared,

(5) Look on the Holy Sacrament as thy great *Duty* and *Remedy*; As *that* to which God calls thee, and the State and Necessities of thy Soul call thee;

## 114 An Earnest Invitation

thee; As that Ordinance in which thou art to seek and mayest expect pardon and strength, resolution and peace. Consider this, and raise thine appetite and expectations; for they that hunger and thirst after righteousness shall be filled.

And now when thou hast exercised thy self in these acts, and the time of the Holy Communion approacheth. Then,

(6) Employ thy time in awakening and affectionate Thoughts of Christ thy Lord. Consider the greatness of his Condescension, the kindness of his Undertaking, the holiness of his Life, the purity of his Doctrine, the heaviness of his Sufferings, the power of his Resurrection, and the glory of his Ascension. Turn thy Thoughts earnestly, and often, upon these and such Instances of the History of the Holy Jesus, and by them dispose thy self to a befitting Remembrance of him at his Table.

And

## to the Lord's Supper. 115

And, Lastly, Gather up all thy Thoughts and Resolutions together, viz. thy apprehensions of thy *wilfulness of sin*, of the *Grace of the Covenant*, and the *Merits of thy Lord*; thy *purposes of leaving every evil Way*, and of *renewing thy baptismal Vows*, and say to thy self, Now is the time come that I must use *these thoughts and resolves*, that I may obtain pardon, and strength, victory over Sin, and Assurance of Happiness: My Lord invites me to the great *representation of the evil of Sin* in his own *sufferings*; to see his *Body wounded*, and his *Soul made an offering for Sin*, in the *Type of Bread broken*, and *Wine poured out*; To remember his *Conquest over Sin by Death*, and a glorious *Resurrection*; To see the *Covenant of Grace and pardon sealed*: He invites me to *these Privileges*, and calls upon me to bind my self stronger in this holy Covenant, and thereby to make my self the subject of those blessings it assures and conveys. I say, imploy  
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## 116 In Earnest In-itation

thy Soul in such Thoughts, and bring them with thee to the Lord's Table, spread them before him *there* in humble Confessions, Supplications, and Acknowledgments, and thou mayest then expect to receive the Benefit thou art seeking after.

*These are Preparations for a bare Penitent, that hath yet made but little Progress in subduing of his Sins: And though the highest Degrees of all these are not absolutely necessary to the Coming of such to the Lord's Table; yet the more they have been exercised in them, so much the better it is, by so much they are more prepared, and so much more they may expect of the Benefits. But if your Minds, that have not been used to spiritual things, will not fix long on such Thoughts and Meditations: In-engage them, as far as you can; proceed in the Method prescribed with that diligence and care that becomes one that is serious. And then, though*  
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## to the Lord's Supper. 117

your preparations be *imperfect now*, they may be *more compleat* against another season. If thou art sensible they have been so *defective*, maintain and keep up that sense, and resolve upon it, to endeavour to fit thy self *better* for another Sacrament, by renewing the *same* Method, which will be *easier* for thee in the *progress* than it was in the *beginning*.

As for the other sort, *viz.*

II. *Those* that have *advanced* in the conquest of their Sins; They are to *act* over all the former Particulars, that I have advised to the bare Penitents: For being yet *sinners*, and *imperfect*, they have need to use *that* Method. And there are these few other Directions to be briefly added, that do further concern them.

(1) Call your selves to a particular Account concerning your Sins, examining *what vices* you are *most* addicted to, and *what* are the sins of your *Tempers*, or of your *Profession*

## 118 An Earnest Invitation

*fession and Calling* : When you have found those, exercise particular acts of *Repentance* upon them, and renew your Resolutions against them. Consider, that Allowance of them is inconsistent with *sincerity*, and a State of true *regeneration*; that 'tis necessary you should oppose and subdue them, and that the holy *Sacrament* is to be used as a *means* for that blessed end.

(2) Examine *what ground* you have got upon your sins since the last *Sacrament*, whether you are now more tender and fearful of offending God than you were before; whether your inclination to any evil be more weakened and mortified? If so, take encouragement hence to go on with more Christian vigour and resolution. If not, humble your selves for your unfruitfulness, and endeavour to dispose your Souls to make a better use of the next opportunity.

(3) Inquire



## to the Lord's Supper. 119

(3) Inquire into the state of your Souls as to your *Graces*; *what Graces* are wanting, and *what* are *weak*? *which* are *growing*, and *which* at a *stand*? And when you have found the condition of your Souls as to *these*, then exercise you *meditations* upon *these Particulars* in the *Life, Doctrine,* and *Precepts* of your Lord, whom you are to remember at his Table, that may be *proper* for your case. Apply your *Thoughts*, and *Cares*, and *Resolutions* that way. *Design* and *resolve* to attend the Holy Sacrament for the *supply* of those *wants*, and to endeavour to use it *so*, that the *needed Graces* may be *obtain'd*, and the *weak ones* may be *strengthened*, that *those* that are at a *stay* may be put into *motion* forwards, and *those* that are *growing* may be *further improved*. If you thus provide, and imploy your selves in the Method before remembered, you will then be meet Partakers of the *holy mysteries*, and may assure your selves of the  *blessings and advantages* which they convey.

This

## 120 An Earned Invitation

**T**His Subject would have required a larger Discourse, but my present business was principally with the *careless* and *negligent*, to whose Condition I have mostly applied my self. For the *others*, that are solicitous for their Souls, and desirous to be further informed about this great and important Affair of *Preparation*, I shall advise them to get, and carefully to read and digest Two excellent Books of the Sacrament: The former called *Mensa Mystica*, or, a *Discourse concerning the Sacrament of the Lord's Supper*: By Dr. Simon Patrick: and the latter named the *Christian Sacrifice*, containing most excellent *Meditations* and *Prayers*, both before and after the Sacrament.

In the *First Design* of this little Discourse I intended to have added some things of that sort for your Ule; but while I was thinking of it, my Pious, Learned, and Excellent Friend the Author, sent me one of those his last Books, the *Devotion*  
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## For the Lord's Supper. 121

and *Piety* of which is *extraordinary*; and there is nothing that I know fitter to prepare your *affections*, and to excite them to the noblest height of *desire* and *love*, than those *Heavenly Meditations*? And you cannot use more proper, judicious, or affectionate *Prayers*, than those he hath annexed. So that I was exceeding glad when I saw this useful, much needed work, so incomparably well done, than there was no occasion of my doing any more in it, than earnestly to recommend that Book to your perusal. And I intreat you to get it into your Houses, and from time to time to endeavour to warm your Souls by it, when you are preparing for the *Sacrament*, and by it to fix you in your *Resolutions* of living according to your *Engagements* there, when you have attended on that blessed Ordinance.

And now, my *Friends*, I leave you to the *blessing* of *God*, and the consideration of what I have said. Whatever Judgment may be made of it,

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122 An Earnest Invitation, &c.

I have this Testimony, that I *meant*  
it *sincerely*. And I shall never cease  
to pray, that both you and I may sin-  
cerely practise according to it.

*Your faithful Monitor.*

*and Servant,*

J. G.

---

*postscript,*

# Postscript.

## TO THE Citizens OF BATH.

Christian Friends,

**B**Esides the Writing of this Book for your Use, I have taken what Care I could, you should have it in your Hands; and especially those of the poorer sort that cannot buy. I was extremely satisfied to perceive so good an

*Effect of those Endeavours at the last solemn time of Sacraments. Such Communion have not been here since our unhappy Troubles, that unbinged all: And now give me leave to ask you,*

*Did it not comfort your Hearts to see something like the former days of Charity and Peace? Is it not a blessed sight to behold a full Assembly of Christians met with one accord, to Worship Christ their Lord? Is not the Service more solemn, and are not our Hearts more raised? Are not our Devotions kindled by the Zeal of others; and our Spirits refresh'd by going to the House of God in Company? Is it not joyful to see the mutual Amity of Christians express'd there; and to join in full consent in remembering our dear Lord; jointly vowing our selves to his Service; praising him for his Love, and waiting on him for his Blessings? Is not this more like Religion and Worship, than the discouraging sight of a few, scatter'd here and there, when Multitudes turn their backs upon this Feast of Divine Grace*



Grace and Love? Is not this more comfortable than living in a stupid neglect of a great known Duty, and better than running into corners after fancies and unknown ways? Is not Religion more honour'd, and Peace more promoted, and Charity and Edification more advanced, by a joynt Worship of our Redeemer, than by Separations, and proud Singularities? Have not our Children and Servants a better Example in such a Practice? And are they not prepared for Reverence, and a careful sense of Religion, when they see full Congregations devoutly attending upon the Service of it? Will not the great reproach of the Reformation be taken away by our Unanimity in Worship; and the scandal of our coldness and want of zeal, that hath turn'd so many to the Church of Rome on the one Hand, and to the Sects on the other, in great part be removed, and our Church better secured in these dangerous days from those Enemies on both sides?

*To these things, Sirs, if you consider, you must consent, and I beseech you to weigh seriously the Benefits that will accrue to your selves and the publick weal of the Church and Kingdom, by an Accord in Worship. As you have begun in this, I hope you will hold on, and shew that it was not only a Fit of Devotion, or any by consideration that induced you to it, but a conviction and sense of Duty.*

*I have represented to you the necessity of perseverance in Religion, and the dangers of Apostacy: They that endure to the end shall be saved, Mark 13. 13. But if any man draw back, God saith, His Soul hath no pleasure in him. 'Tis a terrible saying that of the Apostle, which I wish you well to consider; It is impossible for those who were once enlightned, and have tasted of the Heavenly Gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the Powers of the World to come, if they shall fall away, to re-  
new*

new them again to repentance, Heb. 6. 4, 5, 6.

*You have now solemnly confirmed your Baptismal Engagements, and sacredly vowed your selves to Christ as his Servants and Subjects; whatever imperfection there was in those beginnings, take heed you do not account them as nothing: God doth not despise the day of small things, Zach. 4. 10. You are not to be discourag'd because you feel not any great Effects at first; the progress of the Grace of God, like the growth of Plants, is often by degrees, insensible; in continuance you will find the benefit, increase of your Graces and of your Comforts: But if you leave off what you have begun, you will grow worse and worse; more hardned in sin, and more averse to spiritual Duties; you will dishonour Religion, and the Holy Sacrament, more by your Apostacy, than ever you did by your former neglects: You will offend and discourage others from trying those ways which you have attempted and left; and woe be to those by whom such Offences come.*

*But, Sirs, I trust, you, having begun in the Spirit, will not thus end in the Flesh. You have solemnly profess'd your Belief in Christ, and adherence to him; hatred of your Sins, and resolutions of new Obedience: And I hope you see no cause to alter your Minds: If not, in the Name and Fear of God, keep on in your Attendance on that Sacred Ordinance: Neglect no Opportunity of meeting your Lord, professing your Love, and receiving Tokens of his. The Primitive Christians did at first every Week; and our frequency in the same Duty may contribute much to the restoring that Divine Spirit of Holiness, and Peace, and Love, that was so eminent among those Blessed Saints and Martyrs of Jesus. I wish you would afford me Occasion to deliver the Sacrament every Month (all the Year) as I do it during the Summer-Season, for the sake of those pious Strangers that are willing to use spiritual, as well as natural means of health: And I should be very glad to meet more of you at such times. It would be no hindrance to your*  
*Affairs;*

Affairs ; for God and Religion are never out of a Mans way. At his Table we seek, and may hope to find his Blessings ; and this is necessary to the Concerns of this Life, as well as to those of the next.

And methinks every one that hath any sense of sin, and remorse for it, should rejoice there is such a Remedy, and have frequent recourse to it. We fall into sin daily, and thereby wound our Consciences, and lay in matter for troubles and fears : This obligeth us to repeated Acts of Repentance, and the more serious and solemn it is, the more effectual it will be, and the more comfort and peace will arise from it.

Now in the Holy Sacrament we solemnly profess, confirm, and exercise our Repentance, and receive there assurance of Pardon and Peace with God ; so that our own needs should urge us to frequent attendance on this sacred Duty, and to desire and earnestly to expect the returns of it.

*This, as it would ease those that are oppressed by the burden of their sins, so would it be an excellent preservative against it: For nothing tends more to the destruction of our sins, and growth of our Graces, than often to examine our selves, to renew our Resolutions, and to implore the Divine Aid and Help: And these Exercises the Holy Sacrament engageth us; and therefore this is one of the most effectual Instruments of Reformation, and an Holy Life, that we can use.*

*Upon the whole, my Christian Friends, let us all repent and be heartily sorry that we have hitherto been so wanting to the great Duty, and to this Spiritual Interest; and resolve through the Grace and Strength of God to express our unfeigned Repentance for our former neglects by our future diligence.*

*To assist your Devotions in it, I here annex some particular Prayers, which those that are not better provided, may use as there is need. These I thought*  
*very*



*very proper to be added, because I fear many perform this Duty in a cold, dead, customary manner, for want of some such Help.*

*And now I pray God to bless these poor Endeavours both to You and Me, and that we may be encouraged and excited by them to constancy in our Duty, and assisted by his Grace concurring with them to perform this solemn Worship with such Sincerity and Devotion, that his Name may be glorified, and our Souls comforted with the pardon of our Sins, and peace of Conscience here, and at length attain that everlasting peace and rest that remains for good Men in the Kingdom of our Lord Jesus: To whom with the Father and Holy Spirit, be Praise and Adoration henceforth and for ever. Amen.*

THE HISTORY OF THE

REIGN OF KING CHARLES THE FIRST

BY SAMUEL JOHNSON

IN TEN VOLUMES

LONDON: Printed by A. MILLAR, in Pall-mall.

MDCCLXXII.

Vol. I.

CHAP. I.

THE DEATH OF KING CHARLES THE FIRST

IN THE YEAR 1649

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# FORMS OF PRAYERS FOR THE LORD'S SUPPER.

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*A Prayer at Entrance, before the  
Holy Sacrament is begun.*

**M**OST gracious Father,  
Thou invitest me a vile  
Sinner, unworthy of the  
least Favour, to a Spirit-  
tual Banquet, to a Feast of Love:  
Lord, I am come upon thy gracious  
Call; being poor and needy, weary  
and heavy laden under the burthen of  
my sins, I come unto thee, O Lord,  
for

## 134      Forms of Prayers.

for relief and rest : Help me to approach these Holy Myſteries with fear and reverence, deep humility, and ardent devotion : With an Heart full of Faith and Love ; ſenſible of thy infinite Goodneſs in ſending thy Son to die for me ; and of his inexpressible Love in undertaking and accompliſhing the Work of my Redemption, truly ſorry for my manifold ſins, and thoroughly reſolv'd againſt them ; and grant Holy Father, that hereby my Graces may be ſtrengthened, and my Sins deſtroyed : That I may ſerve thee ſincerely and acceptably all the Days of this mortal Life, and in thy due time attain thy everlaſting Kingdom, through the Merits and Mediation of Jeſus Chriſt, my bleſſed Lord and Saviour: *Amen.*

### *A Prayer while others are Receiving.*

**O** Lord, I praiſe thy Name that Thou art pleaſed to admit me to the Congregation of thy People  
to

for the LORD'S Supper. 135

to be partaker of the Communion of Saints, and in that to enjoy Holy Fellowship with thy self, and a comfortable Earnest of that glorious, perfect, most happy Communion thou hast given us ground to hope for in thy Kingdom: Grant, gracious Lord, that I may thankfully and joyfully entertain this Privilege, and be disposed by it to Universal Charity and Love unfeigned to these thy People, and to all Christians. And Lord help these thy Guests worthily to receive this present Token of thy Love, and make them and me such in reality and truth as we are here in this solemn Profession, thy obedient and faithful Subjects. Let our Hearts be knit to Thee and to each other, that we may henceforth live in Unity and brotherly Love, forgiving one another, forbearing one another, as God for Christ's sake hath forgiven us; being pitiful and courteous, ready to do good and to communicate; to distribute to the necessities of those that want, and prepared for every  
good

## 136 Forms of Prayers

good Work: That God's Holy Name may be glorified, our Profession adorned, Christian People edified, and our Souls comforted with the Peace of God, and peace of Conscience here, and finally rewarded with the full enjoyment of the Love and Holy Communion of the Father, Son, and Holy Ghost; through Jesus Christ our Lord. *Amen.*

### *Another.*

**O** Lord, Thou God of Love, grant that as we thy Servants are here met in a joint and solemn remembrance of thy Son our Lord; in obedience to his Commands and Holy Appointment; so all the Members of thy Church may agree in the same common Profession of thy Name, and of thy Son's Religion; performing the great Duties, and participating the main Ordinances with *one accord*, in one Heart and one Mind, that our Divisions being cur'd and our Animosities laid aside,  
the



## for the Lord's Supper. 137

the Scandals occasion'd by them may be removed, Atheism and Infidelity may be asham'd, all Wickedness, *Spiritual* as well as *Carnal*, may be discountenanc'd, and true practical Goodness advanced in the World: That Peace and Love, and all the blessed Fruits of them, may abound, and true Religion in the Power of it, may gloriously increase; that the Professors of it may no longer contend about *Mint*, *Anise*, and *Cumin*, but heartily and sincerely mind the great things of the Law; and particularly the Law of Love, that *New Commandment*, that *we should love one another*: That we may return to the Primitive blessed temper of Holiness and Charity, and frequent Communion; that we may shew our Faith by our Works, and our Love by our Obedience; and not spend our Zeal and Strength in disputing, but engage the vigour of our Affections and Resolutions in Holy Living, and hereby express our affectionate remembrance of Christ, and prepare  
our

## 138 Forms of Prayers

our selves for that enjoyment of him, which we expect through the Merits and Mediation of that blessed Lord and Saviour. *Amen.*

### *A Prayer when the Minister draws near with the Elements.*

**B**lessed be thy Name, O Lord, that I was born in a Christian Land and admitted to thy Church by Baptism, and have lived to a capacity of sealing my Baptismal Vows in mine own Person: Lord, I heartily take those Engagements upon my self; I renounce all Sins, the Works of the Devil, and worldly Vanities and sensual Lusts; I heartily believe thy Holy Religion, and sincerely profess, constantly to endeavour to obey thy Laws, and earnestly implore the Assistance of thy Grace and Spirit to enable me to keep these Resolutions; through Jesus Christ my Lord. *Amen.*

*A Prayer*

for the LORD'S Supper. 139

*A Prayer at the Receiving  
of the Bread.*

**L**ord, I receive this broken Bread,  
the representation of thy Body,  
in Memory of thy wonderful Incar-  
nation, and meritorious Sufferings,  
and vow by it, that I will by the  
Grace of God persist in the stedfast  
Faith of thy most excellent Religion;  
and sincere Obedience to thy most  
Holy Laws, to my Lifes end. *Amen.*

*Another.*

**L**ord, I believe, help my unbelief!  
I take this Sign of thy Body as  
a Token of thy Love, and Seal of thy  
Promises, to obtain for me the Par-  
don of my Sins, and the Salvation of  
my Soul, upon the terms of Faith and  
new Obedience: Lord, I stand to my  
part of the Covenant, and in full as-  
surance of Faith, I rely on thee for  
the Accomplishment of thine: *Be it  
unto me according to thy word. Amen.*

*Another.*

*Another.*

**G**Rant, O Lord, that this Bread of Life, receiv'd by me in steadfast Faith and humble Thankfulness, may refresh and nourish my Soul, and be an effectual means of the growth of my Graces, and increase of my Comforts, till I come to Life Everlasting, through Jesus Christ my Lord. *Amen.*

*A Prayer at the Receiving of the Cup.*

**L**ORD, I remember with all humility and gratitude the Effusion of thy precious Blood for me, and the Atonement made by it: Grant me such a sense of those Sufferings as may awaken a due abhorrence of my sins, and such an apprehension of that Propitiation, as may encourage my addresses to the Throne of Mercy for pardon and peace; and quicken my endeavours in the ways of Repentance and Holy Living, till I obtain the Blessings thou hast purchased by thy Merits,

For the Lord's Supper. 141

Merits, and promised in thy Gospel.  
*Amen.*

*Another.*

**W**Hat manner of Love was this  
that while we were Enemies  
Christ dyed? Lord, make me deeply  
sensible of this astonishing Goodness;  
and enable me to express my thank-  
fulness by a constant and intire sub-  
jection unto Him, who hath bought  
me with the inestimable price of his  
most precious Blood, to whom be  
praise and adoration for ever and e-  
ver. *Amen.*

*Another.*

**L**Ord, wash me from my Sins  
through that Blood which I here  
commemorate; that being deliver'd  
from the terrors of guilt and wrath,  
I may serve thee without fear, in righ-  
teousness and holiness all the days of my  
life, according to the Precepts of thy  
Gospel, which thou hast enforced by  
thy Holy Example, and sealed by thy  
meritorious Sufferings. *Amen.*

*A Prayer*

*A Prayer after Receiving in  
both Kinds.*

**A**LL Glory, and Praise, and Adoration be given to thee, O Lord, for all thy Benefits, especially for thy Son, for his Life and Death, Resurrection and Ascension; for his Doctrine and for his Example; for the Appointment of this *Memorial Feast*; for thy gracious Invitation of poor Sinners to thy Table, and for thy admitting me the unworthiest of them to partake of thy Spiritual Dainties. Let me never forget this Love, or cease to remember this dear Lord; but carry the Thoughts of him and it into all my Affairs, that they may regulate and direct the Actions of my Life, to the promoting his Honour, and expressing my acknowledgements of his Goodness: That so at last I may partake of his Glory, and enjoy the full manifestation of his Love, through his Merits and Mediation, in his Heavenly and Everlasting Kingdom. *Amen.*

*Another.*



*Another.*

**O** Lord, I have now once more, in confidence of thy gracious assistance, entred into a solemn resolution against my sins, to be more watchful over my ways, and to have more regards unto thy Laws, I most humbly and penitently implore thy pardon for my manifold breaches of such sacred Vows; those at Baptism, and others since at thy Table: And now earnestly beseech thee to afford me such measures of that Grace, which thy Son hath purchased and promised, as may be sufficient to strengthen my natural weakness, and to overcome my powerful temptations; that I may serve thee acceptably, and faithfully, all the Days of my Life; through Jesus Christ my Saviour. *Amen.*

*Another.*

**O** Lord, Thou hast sealed to me the Covenant of thy Grace made to me in and through thy Son,  
and

## 144 FORMS OF PRAYERS, &c.

and assur'd me of the forgiveness of my Sins, the Power of thy Grace, the Light of thy Countenance, and the enjoyment of thy Love, upon the Conditions of Faith and Repentance. Lord, I most submissively praise thy Divine Majesty for this Grace, and wonderful Condescension, in entering into Covenant with such a worthless Sinner; I for ever love and adore thy blessed Son, my dear Saviour, for the Merits of his Life and Death, by which he hath satisfied thy Justice, and procured this gracious Covenant. Help me, O Lord, to abound more and more in acts of devout Praise and Holy Love; and to give constant heed to the diligent and sincere performance of those reasonable Conditions which thou hast required, and I have accepted, and engaged to fulfil: That I may obtain the effects of thy gracious Promises, through Jesus Christ my Lord. *Amen.*

FINIS.



